Price 2d.

THE

RAGGED SCHOOL UNION MAGAZINE.

No. CL. JUNE, 1861. Vol. XIII.

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

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ACKNOWLEDGMENTS.—The Committee beg with thanks to acknowledge the receipt of a package of clothing, &c., from Miss Bodkin, for Lamb and Flag Schools; a parcel of shirts, &c., from Mrs. Reade; and a basket of fancy articles for the Smith's Place (Somers Town) Bazaar, from Hon. Mrs. Grantham.

A BOOK FOR RAGGED SCHOOLS.

Just published, price 4d. sewed, 6d. cloth,

THE LAND WE LIVE IN;

OR,

England's History in Simple Language,

SUITED TO

CHILDREN IN SUNDAY AND RAGGED SCHOOLS.

BY WILLIAM LOCKE,

HON. SEC. OF THE RAGGED SCHOOL UNION, AUTHOR OF "LITTLE SERMONS TO LITTLE PEOPLE."

London: JAMES NISBET & Co., 21, Berners Street.

To be had by Ragged School Teachers at trade price, at 1, Exeter Hall.

NOTICE TO PAID RAGGED SCHOOL TEACHERS.

THE ANNUAL EXCURSION

OF

PAID RAGGED SCHOOL TEACHERS

Will take place to NUTFIELD PRIORY, on SATURDAY, JUNE 15th. The Train will leave London Bridge Station at 9.10 a.m., returning from Redhill Station at 7.30 p.m.

Tickets for the Double Journey, including Tea, 2*s.* 6*d.*, to be had before JUNE 8th, at 1, Exeter Hall.

CLERKENWELL.

LAMB AND FLAG RAGGED SCHOOL,

LAMB COURT, CLERKENWELL GREEN,

(South side of Sessions House.)

REV. R. MAGUIRE, President.

VERY URGENT APPEAL FOR FUNDS TO ENLARGE THE ABOVE SCHOOLS.

The Committee in submitting this appeal to the consideration of the Christian public, feel it to be unnecessary to enter into the importance or necessity of these institutions, daily experience having proved both.

The locality in which the above Schools are situated is one of the lowest and most depraved in London, where destitution in all forms, vice of all description, and deep-rooted ignorance abounds.

In the midst of this for sixteen years these Schools have stood, and all available means have been used to cope with, and stem the torrent of evil which abounds in the neighbourhood. By God's blessing upon the efforts put forth, very much good has been effected, some thousands of children have learned to praise their Maker, hundreds have passed from childhood into manhood, and are now satisfactorily pursuing honest and respectable callings, many have gone into eternity, and ere their departure have given good proof that the instruction given and labour bestowed have not been in vain.

What would have been the condition of very many, nay, most of these children, had it not been for the fostering care of this institution? The question is almost too fearful for contemplation.

Although much has been accomplished, the Committee are compelled to do more. The present School accommodation is totally insufficient for the numbers at present on the Books, without considering those who are DAILY REFUSED for want of room, especially the Infants from three to six years of age, the proper education of whom is of the highest importance.

The Sabbath School is so largely attended as to render it unhealthy alike for Children and a band of devoted Teachers.

Under these pressing circumstances, the Committee have taken the lease of a House adjoining the present premises, which, together with those already occupied, are secured on lease for forty years.

About £600 will be required to effect the necessary alterations, and the Committee have become liable, knowing from past experience that such an appeal will not be made in vain, but will meet with such a response from all whom God has blessed with the means, and who feel for the unhappy condition of that class which these institutions seek to benefit.

The Schools are conducted upon no sectarian principle; all who come of the right class are admitted; no ragged or destitute one sent away, except for lack of room.

Your liberal aid is therefore respectfully and earnestly solicited, and the Committee hope that all will help, remembering the words of Him who said, "And thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just."

The operations carried on are,

DAILY SCHOOL.—Boys, Girls, Infants.

EVENING SCHOOL.—Twice a Week.—Boys and Girls.

MOTHERS' MEETING.—Once a Week.

CLOTHING FUND, Threepence being added to every One Shilling deposited by the Parents, and the articles of wearing apparel made in the School, or by Ladies' Committee.

MATERNITY AND SICK SOCIETY.

SHOE FUND, in connection with Mothers' Class.

SUNDAY SCHOOL.—Morning, Afternoon, and Evening.

Any other information required will readily be afforded by the Hon. Secretary, Mr. W. J. WATTS, 7, Birchmore Terrace, Cardington Street, Hampstead Road, N.W., by whom donations will be most thankfully received, and also by the Treasurer, Mr. JAMES TERRY, 25, St. John Street, Clerkenwell, E.C., and Mr. GENT, Ragged School Union, 1, Exeter Hall, Strand, London.

WENTWORTH STREET RAGGED SCHOOL,

Near Petticoat Lane, Whitechapel.

Treasurer.

Mr. AARON AYSHFORD, 1, Neville Villas, Richmond Road, Dalston, and 9, Friday Street, Cheapside.

Hon. Secretary.—Mr. WM. FERRY, 2, Richmond Terrace, Queen's Road, Dalston.

Committee.

Rev. JOHN PATTESON, M.A., Rector, Christ Church, Spitalfields.
Rev. SAMUEL THORNTON, M.A., Incumbent, St. Jude's, Whitechapel.
Mr. JOSEPH FEARN, 3, Albion Square, Dalston.
Dr. KING, King Edward's Road, Hackney.
Mr. GEORGE SOTHERS, 6, Alma Terrace, Dalston.
Mr. C. J. WEBB, 21, Park Road, Dalston.
Mr. JOSH. WILKINSON, 1, Oxford Terrace, Middleton Road, Dalston.
Mrs. PATTESON, Rectory, Christ Church, Spitalfields.
Miss THORNTON, St. Jude's Parsonage, Whitechapel.
Mrs. AYSHFORD, 1, Neville Villas, Richmond Road, Dalston.
Mrs. JOSEPH FEARN, 3, Albion Square, Dalston.
Miss KING, King Edward's Road, Hackney.
Mrs. SOTHERS, 6, Alma Terrace, Dalston.
Mrs. J. WILKINSON, 1, Oxford Terrace, Middleton Road, Dalston.

Secretary to the Women's Work Society.

Mrs. W. FERRY, 2, Richmond Terrace, Queen's Road, Dalston.

THE Committee most earnestly solicit aid in behalf of this well-planted, useful, but needy School. It is situate in one of the most degraded, depraved, and necessitous localities of London. It is held in a large house, formerly a public-house. The inhabitants are chiefly composed of costermongers, stall-keepers, professional beggars, rag-dealers, small tradesmen, dock labourers; a few hard-working, honest, poor artizans; but, alas, a greater number of questionable and well-known bad characters, who live by systematic thieving and vices of the grossest character. The neighbourhood abounds with low lodging-houses. Here are, in vast numbers, poor children of Jewish, Dutch, German, and English parents. But many are the children of destitution, some having lost all traces of their parents; others are the orphans of street beggars; and not a few are the children of abandoned women.

For the benefit of this neighbourhood, this School is planted. Its operations consist of

A Sabbath Evening School.
A Week-day School.
Week-night Schools for Men, Boys, and Girls.

There are also Services for the Adult Poor in the open-air, in front of the building, and in the School-room; a Society for the employment of Poor Women at Needlework, and supplying the poor with Articles of Clothing at a cheap rate; and Temperance Meetings. This Institution is encumbered with a heavy debt, and is in danger of coming to a close.

The Committee cannot look for support from the locality itself, and therefore appeal to the benevolent, resident elsewhere. They are now in arrears nearly £150, and feel that unless they are promptly assisted, they must curtail, if not bring to a close, the operations; they therefore urgently entreat help, and trust they shall not appeal in vain.

The Committee have presented their case to the Committee of the Ragged School Union, who have kindly promised £25 when the remaining sum is raised; and the Earl of Shaftesbury has kindly intimated his intention to give the same amount.

Special donations received in behalf of the School:—

	£	s.	d.
The Right Hon. the Lord Mayor	5	5	0
The Magistrates' Association	10	0	0
Collected at a Meeting held at All Saints' School-room, Dalston, April 12th	5	5	4
Dr. King and Friends	2	9	0
S. U. J., per Mr. Ferry	20	0	0

*** Subscriptions or donations will be thankfully received by the Treasurer, Mr. Aaron Ayshford, 1, Neville Villas, Richmond Road, Dalston, and 9, Friday Street, Cheapside, or the Hon. Secretary, Mr. W. Ferry, 2, Richmond Terrace, Queen's Road, Dalston.

THE ANNUAL MEETING

OF THE

"ONE TUN" RAGGED SCHOOLS,

(Formerly the "One Tun" Public-house,)

PERKINS'S RENTS, WESTMINSTER,

WILL BE HELD (D.V.)

IN THE SCHOOL-ROOMS,

On WEDNESDAY EVENING, JUNE 19th, 1861,

AT HALF-PAST SIX O'CLOCK.

THE EARL OF SHAFTESBURY

(PATRON) WILL PRESIDE.

THE ANNUAL MONEY PRIZES AND CERTIFICATES OF MERIT

Will be given to Nine Scholars who have kept their situations above twelve months with good character.

THE MARQUIS OF WESTMINSTER,

SIR R. W. CARDEN, | THE REV. B. PRICE,

THE REV. J. B. OWEN, | THE REV. JAMES ROGERS,

JOSEPH PAYNE, ESQ.,

And a deputation from the Parent Society, are expected to be present.

The operations of the Institution comprise Day, Evening, and Sunday Schools, Mothers' Meeting, Ragged Church, Band of Hope, Penny Bank, Clothing Fund, Lending Library, and the Working Men's Club and Reading Room.

Funds are much needed, and will be thankfully received by Mr. A. J. Woodhouse, 1, Hanover Square, W.; Mr. J. Burnham, Treasurer, 33, Sloane Square, S.W.; Miss Adeline M. Cooper, Hon. Sec., 78, Coleshill Street, Eaton Square, S.W.; and Mr. J. G. Gent, Ragged School Union, 1, Exeter Hall, Strand, W.C.

London Female Preventive and Reformatory Institution.

Office, 200, Euston Road, near Euston Square, N.W.

PRESIDENT—REV. THOMAS DALE, CANON OF ST. PAUL'S.

THE

FOURTH ANNUAL MEETING

Of this Institution will be held in the

MUSIC HALL, STORE STREET,

BEDFORD SQUARE,

On FRIDAY EVENING, JUNE 21st, 1861.

The Chair will be taken by the

RIGHT HON. LORD CALTHORPE,

AT SEVEN O'CLOCK.

The Revs. the Hon. BAPTIST NOEL, T. PELHAM DALE, THOS. NOLAN, G. W. MC CREE, Major-General GOODWYN, and others, have promised to take part in the proceedings.

The attendance of all persons interested in the protection and reformation of friendless and fallen young women is earnestly solicited.

Subscriptions and donations will be thankfully received by

Thos. Raikes, Esq., Hon. Sec., 14, Lower Berkeley Street, Portman Square, W.
Messrs. Bosanquet & Co., Bankers, 73, Lombard Street, E.C.
Mr. F. Nicholls, 14, Old Jewry Chambers, E.C.
Mr. E. W. Thomas, Secretary, 200, Euston Road, Euston Square, N.W.

SMITH'S PLACE (SOMERS TOWN) RAGGED SCHOOL.

OFFER OF NEW SCHOOLS.

A very suitable building has been most unexpectedly offered to the Committee, and they have contracted for its purchase. It is situate in Brill Place, sufficiently near the present School, and is well adapted for the various operations of a Ragged School, comprising accommodation for 300 Children and for separate classes, Mothers' and other Meetings, Lectures, &c. The price is £80, and the total cost of purchase, repair, cleansing, fitting, &c., will be about £140, towards which the Committee have received £50. The purchase must be completed immediately or abandoned; and the Committee earnestly request the kind aid of the friends of Ragged Schools in securing this building, which offers all the accommodation the intended erection of a new School on the present site could have afforded at a saving in the expense of at least £100.

Contributions will be thankfully received by Mr. Mirams, 35, Stanmore Street, Caledonian Road, N.; by Mr. Lyne, at the School, on Tuesday, Wednesday, and Friday evenings, from half-past Seven till Nine; or at the Ragged School Union.

SMITH'S PLACE (SOMERS TOWN) RAGGED SCHOOL.

Contributions of Toys, Trinkets, and other articles, useful or ornamental, made or unmade, are earnestly solicited for the Bazaar, to be held in the autumn of 1861, in aid of the Fund required for the New School-rooms. Donations received as above.

Parcel received since last Notice:—From Mrs. Pont.

Papers, Original and Selected.

THE STATUS OF RAGGED SCHOLARS:

ALL SIDES OF THE QUESTION.

WHEN we first read the Report of the Educational Commissioners, we could not help exclaiming, *What!* have we all been wrong!—we who have been working for the past seventeen years—some with speech, others with pen, and most in classes—for the moral and social elevation of a class which, after all, does not exist! Verily, if this be the case, it transcends Don Quixote's famous battle with the windmills; and we ought at once to be gazetted Governors of Sancho Panza's Island of Barataria, or of some equally populous region of Mythland. But on second thoughts—which, if not always the best, are assuredly the ripest—we felt that the Report was indited by men who had never visited the London Ragged Schools, and who probably knew more of the lava-buried homes of Pompeii, than of the fever-laden "slums" of the great metropolis.

Still, as the Educational Commissioners so positively assert that there is no such class as that for which Ragged Schools were devised, we thought it best again to traverse a few of the Ragged School districts, and see whether they or we were labouring under a mental hallucination. Forth then went we to Westminster. The "Devil's Acre" was still there, with its well-known groups of gamblers, amateur pugilists, dog-fighters, thieves, magdalenes, and "roughs" of all kinds, describable and indescribable. In Lisson Grove, we found still in rampant wickedness the spot long known by its miserable denizens as "Little Hell." So, though the rookeries are nearly gone, we found in St. Giles's, Field Lane, and the Mint, groups of thieves, gamblers, drunkards, characterless women, and godless persons of all kinds. Thus it was clear, notwithstanding what the Educational Commissioners assert to the contrary, that the Ragged School population still exists—and consequently that the time for closing the doors of Ragged Schools has not arrived.

Whilst dissecting the Report of the Educational Commissioners, we cannot but express our astonishment at the *animus* displayed

by these Seven Champions of Rag Fair. Nor do we employ the word "animus" unadvisedly: for it is a serious charge to make against men holding her Majesty's Commission, and who, from their office, ought to be models of impartiality. But, as Job said of his three false accusers, "Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee," (Job xv. 6)—so we say that we need not go farther than their Report to find five reasons which prove that they either disliked, or did not understand, the Ragged School movement.

First. The Commissioners do not condescend to allude to any one connected with the Ragged School Union, or the London Schools. To masters of British and National Schools, and other "great unknowns," they refer, but most carefully avoid those who for long years have given the strength of the body, and, so to speak, the muscle of the soul, to this great work. Their sole rule seems to have been—and in this they are marvels of consistency—Ignore those who understand the social wants of the destitute or depraved classes of London, and enforce the notions of those who are as ignorant of Ragged Schools as the Feejee Islanders are of civilization. With witnesses of this character, it is no wonder, then, that in the section of the Report devoted to Ragged Schools, ignorance and dogmatism should be found combined in large and harmonious proportions.

Second. They entirely ignore the London Ragged Schools; though when their statistics were collected they numbered 150, with 23,800 scholars. This is the more strange, seeing that most Provincial Ragged Schools have formed theirs on the London model; and every possible machinery is employed for the reclamation of these social Pariahs.

Third. They almost ignore our Night Schools—the best means yet devised for the reform of juvenile thieves and "roughs." For what is 14 Night Schools, with 707 scholars, which they give as the total of night scholars in all England, when compared with the 8,965 scholars in the 187 Ragged Night Schools of London? With these latter numbers they were supplied by the Secretary of the Ragged School Union, and that not solely in writing, but also in *printed* figures, so that any possibility of mistake was out of the question. Nor will it do to say, But oh, these figures represent "adults;" for the proportion of our night scholars above 15 is very small—13 being about the average age.

Fourth. The Commissioners state that only 12 counties possess

Ragged Schools, whereas we, who can have but partial information, *know* of 27 counties with such Institutions. Even here, to show how little their provincial statistics can be depended upon, it may be stated that the Commissioners state that in Liverpool there are only 6 day schools, with 927 scholars; whilst the correct number is 13, with 1,644 attendants. They also say that Liverpool has no Ragged Night Schools, whilst it has 26, with 3,451 scholars. Thus, it would almost seem as if the Educational Commissioners wished to prove the saying of a wit, that "there is nothing so false to nature as a novel, *except* it be statistics."

Fifth. They scarcely refer to the primary object of Ragged School teachers—though it constitutes the great phase of the system—namely, the religious culture of our wild tribes. As every hearty worker concurs in the pithy axiom of the Duke of Wellington, that mere "secular education can only make clever devils;" they have ever felt that no one can do his duty to man who has not first learnt his duty to his Maker. Almost ignored then as is this, the primary feature of our movement, we cannot divest ourselves of the impression, that dislike to evangelical religion is the real cause of the opposition of the Commissioners to Ragged Schools.

As it is affirmed that the Punic war taught the Romans how to fight, and hence that Hannibal became the war-tutor of his conquerors, so we think that it is quite possible to be taught by an enemy. Hence, if we can obtain any lesson from the strange expressions, and the direct or indirect antagonism of the Educational Commissioners, either in the shape of caution, or of better directed effort—we should thank them for lessons which will thus change Balaam's curse into a blessing.

Their remarks on the status of scholars received into the Provincial Ragged Schools—to which, however, the Plymouth authorities entirely demur—suggest two cautions to the managers of Ragged Schools.

First. No child shall be admitted without prior inquiry into the social position of the parents. To decide their admissibility, only two points need be considered—namely, what are the pecuniary *means*, and what are the moral *habits* of the parents. For the first concerns those who cannot pay, and the latter those who are too bad to pay the smallest school fee.

Second. The grade of instruction should be kept as low as possible. For we do not want, as in two cases which came under our notice, ragged scholars to be taught mathematics or geology;

for in an age when a smattering of science is so prized, Ragged Schools would then prove attractive to a wrong class of scholars. Give reading, writing, and the first four rules of arithmetic—in which secular branches the Educational Commissioners say that British and National Schools have signally failed—and all is taught that is needful to enable a poor boy to make his way in the world.

That some London Ragged Schools do make prior inquiry or visitation the pre-requisite to enrolment on the books, suggests the question, Why do not all? Two plans are found the best—namely,

First. Scholars are only temporarily received into Day Schools until their homes are visited either by the visiting Committee, or by the paid teachers. This is essential, to preclude the deception of too many parents who are not ashamed to deceive, in order to save a paltry school fee. For example, the proprietor of three barges had by false representations obtained the admission of his three children into a Ragged School. As their superiority was manifest as much from manners as dress, their house was visited—the real position of the father discovered, and his children at once dismissed.

Second. In some Ragged Schools, it is the rule only to admit scholars on the recommendation of City Missionaries, or District Visitors. This not only implies prior visitation of their homes, but leads to the reception of those poor waifs and strays of society —our mudlarks, crossing-sweepers, and juvenile thieves—who are the very gems of Ragged Schools. "Keep to the gutter," says Lord Shaftesbury, and woe be to us, who hold the key of a great evangelistic movement, if we leave these unsought that we may receive a less friendless, but more manageable class.

Here it may be intimated that, through its School Agents, the Ragged School Union *does* exercise a vigilant control over the class admitted, and thus proves itself true to its duties as trustee for the public. Cases are continually occurring where a Day School is tested *individually*, and, if needful, the parents seen, or their homes visited. The results of three such cases may be briefly stated.

1. ———, New Cut. In this Day School, there were 220 scholars. After questioning each scholar separately, in Dec., 1857, doubts were expressed respecting the eligibility of 24. Their houses were consequently visited; when it was found that 14 of the fathers were either out of work, or seriously ill, leaving a

residue of 10 scholars, or not five per cent. above the class. These were at once dismissed.

2. ———, Westminster Road. For some time this Day School was conducted as a cheap Pay School; but as the streets were thronged during school-hours by a poor and depraved population, who did not attend any Day School, it was resolved, in May, 1856, to turn it into a Free School. As a Pay School, it consisted of 90 scholars—the fee of 15 being remitted, as they were too poor to pay one penny per week. The 75 paying scholars being dismissed, about 200 of the right class were at once admitted; the clergy or district visitors having first visited their homes, and found that they did not attend any Pay School.

3. ———, Kent Road. Doubts having been expressed respecting the status of some of the scholars, they were in April last individually questioned. Of the doubtful cases it was found that 20 were orphans; 26 of the fathers out of work; and 5 more seriously ill. So that, after minute investigation, only 3 out of 250 scholars were ejected as above the class.

It is true that the aspect of a few Day Schools renders it doubtful, at the first glance, whether they are restricted to the right class. Hence, when a late Lord Mayor visited a Ragged School prior to presiding at its Annual Meeting, he exclaimed—"Surely you don't call this a Ragged School!" But when he was shown the hovels where they dwelt, and learnt that not a few of the mothers were illustrations of the "great social evil,"—he discovered why some of the girls were so flaunting in dress and manners, and felt that this Ragged School alone stood betwixt them and a life of shame and misery.

Two reasons will, however, account for the superior aspect of some Day Schools: with 56 clothing clubs, and above 100 sewing classes, rags ought not to be at a premium. A child may be miserably poor, and wretchedly housed; but there is no reason why it should be shoeless, its clothes ventilated by holes, its hair unkempt, or its face speak of a prevailing hydrophobia. Now that these evils are mitigated by the operation of the clothing clubs and sewing classes, will be proved by visiting any Ragged School on the day it is opened, and a year afterwards. Again, donations from ladies—true sisters of mercy, without the name—tend to elevate the aspect of some Day Schools, especially in the section devoted to girls. Not that we think that such donations are always well selected: for

we have heard of presents of parasols, "pork-pie hats," crinolines, and other absurdities. As over-dressing is one of the vices of the age, good-bye to female virtue, at least amongst our poor girls, if a taste for dress is once created. It behoves us, then, ever to remember that, in this, as in greater things, we *are* "our brother's keeper"!

We have thus shown that every means is adopted to restrict Ragged Schools to the class for whom they were devised. That some parents could pay if they were willing to leave off dram-drinking, who ever denied? Yet, after all, this class of children is of all the most to be pitied. For, from the fearful home-training they daily receive, they form the very seed-plot of juvenile crime. In the school of the devil they are placed by their own parents, and being brought up "in the way in which they should" *not* go, is it any wonder that "when they are old they do not depart from it"? Are we, then, to wait until their depraved parents shall learn their responsibility to society and to God, which perchance they will never learn until it is a day too late? Surely neglected duty on the part of others, is no excuse for neglect on our parts. Comfortable Educational Commissioners, and their satellites, may indeed stoically exclaim, Let these poor offsprings of vice suffer for the parents' wrong, and perish! But the question with Christians is not what icy philosophers say, but what does our Master bid? His example gives the clue; for he ever left self-complacent Sadducees and Pharisees, who fell not probably because they were never tempted, to teach the morally halt, maimed, and blind. Far then be from us that frigid *sham*-philosophy which, forgetful of what man is, only thinks of what he should be—and what probably in this dispensation he never will be. No: we cannot now take man as God made him, but as sin has left him!

But if any, in the face of experience and fruitage, will still dare to interfere with this great crusade with social vice and woe, let them hearken to these fearful words of Him who can readily execute the sentence, "Behold, I will bring evil upon this place, the which, whosoever heareth his ears shall tingle. Because they have * * * filled this place with the blood of *innocents*." (Jer. xix. 3, 4.) But if a promise is required to stimulate to greater energy in this Christ-like work, thus we have it: "I will restore health unto thee, and I will heal thee of thy wounds; because they called thee an *Outcast*." (Jer. xxx. 17.) Richly has this promise been fulfilled in the history of our movement, as will be more fully shown when the

time comes to write the tale of the Ragged Schools. For at home, and abroad—at the workbench, and the farm, on the broad ocean, and the teachers' form—we have trophies innumerable to prove that Christian love and Divine grace can conquer those whom the bars of a jail fail to intimidate. Let us then, ever labouring in faith, say, as well to indolent disciples as to Educational Commissioners—Out of the way—"Wist ye not that I must be about my Father's business!"

THE RAGGED SCHOOL UNION AND THE EDUCATIONAL COMMISSIONERS.

AT a meeting of the Committee of the Ragged School Union, held on May 17th, and, by adjournment, on May 23rd and 27th, 1861, it was unanimously resolved—

1. That the Educational Commissioners appear, in their conclusions about Ragged Schools, to have relied almost exclusively on the report of one of their Assistant Commissioners on the Ragged Schools of Plymouth and Bristol as their authority, without having thoroughly examined the Ragged Schools of other large towns, and especially those of London.

2. That their statistics were erroneous, and not published as given to them by the Secretary of the Union in 1858, and do not even agree with the statement of their own Assistant Commissioner, Dr. Hodgson, as given at page 582, vol. III.

3. That the Report of Assistant Commissioner Hodgson, and the evidence of Mr. Tufnell (to which the Commissioners do not refer), are favourable to Ragged Schools, both as regards their necessity and usefulness; and that the evidence of the parties questioned by the Assistant Commissioner at Plymouth and Bristol, especially that of Mr. Bennett and Miss Carpenter, does not support the conclusions of the Commissioners.

4. That the statement of the Commissioners, that the bulk of Ragged Scholars "appear to be children either of out-door paupers or of persons who can send their children to paying schools, and would do so if there were no Ragged Schools;" and that Ragged Schools have not produced permanent valuable results, are neither warranted by the evidence nor by facts.

5. That the existence, in London and elsewhere, of so many Ragged Schools, for so many years, the numbers attending them

and the good produced by them, entirely contradicts the opinions of the Commissioners.

6. That Mr. Bennett's evidence,* and those parts of the evidence of Miss Carpenter, and Mr. Tufnell, and others, and of the Report of Dr. Hodgson, which bear on Ragged Schools, be printed, with the above Resolutions, in the "Ragged School Union Magazine."

7. That a Petition, founded on the above resolutions, be presented to the Houses of Lords and Commons, the former through the Earl of Shaftesbury and the latter by the Hon. A. Kinnaird, praying for further inquiry on the subject.

8. That the above Resolutions be published in the *Times* forthwith.

EDUCATION COMMISSION.

To the Right Hon. the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The Humble Petition of the Committee of the Ragged School Union of London

Showeth,

That your Petitioners have read with deep feelings of regret and surprise those parts of the Report of the Commissioners appointed to inquire into the state of popular education in England, which relate to Non-industrial Ragged Schools, Vol. I. pp. 388 to 396, and in particular to the following passages:—

"The bulk of those scholars appear to be children either of out-door paupers or of persons who can send their children to paying schools, and who would do so if there were no Ragged Schools." (Vol. I. p. 394.)

"In order to entitle any class of institutions to receive aid from the grant administered by the Committee of Council it is indispensable that they should be shown to be likely to produce permanent valuable results; but this is not the case with Ragged Schools." (Vol. I. p. 395.)

That your Petitioners humbly conceive that these conclusions are neither warranted by the evidence before the Commissioners nor by the facts.

That such Report, so far as it relates to Ragged Schools, appears to be founded entirely on the Report of Mr. Assistant Commissioner Cumin as to the Non-Industrial Schools of Bristol and Plymouth, no other being either quoted or referred to; and to have been made without sufficient regard to the Ragged Schools of London, where such schools are more needed and more widely established than in any provincial town.

That the Reports of Dr. Hodgson, the Assistant Commissioner for the Southern District of London, and the evidence of Mr. Tufnell (to neither of

* We give the evidence of Mr. Bennett in this number, and will give further extracts from the Report in our next.

which do the Commissioners refer in their Report), are favourable to Ragged Schools, both as regards their necessity and usefulness; and that the evidence of the persons questioned by the Assistant Commissioner at Plymouth and Bristol, especially that of Mr. Bennett and Miss Carpenter, does not support the Commissioners in their conclusions.

That although a circular of Questions, with respect to Ragged Schools, was sent by the Commissioners to many persons in London interested in Ragged Schools, and practically acquainted with their working, none of the answers to such circular are printed, or even alluded to, in the Report or Appendix.

That although Ragged Schools were first established in London, and a large majority of the Ragged Schools in England and Wales are situate in London and its vicinity, yet the Commissioners have not published, nor in any way alluded to the evidence of any single person connected with London Ragged Schools on the subject of such schools.

That it is stated in the Report (Vol. I. pp. 82, 628, 631, 633) that there are only fourteen Evening Ragged Schools in England and Wales, of which none are in Middlesex or Surrey; whereas there were 194 of such schools, Boys and Girls, in London and its suburbs in 1858, and there are 215 at the present time.

That your Petitioners therefore humbly conceive that the Commissioners have not directed their attention with sufficient minuteness to the best means of providing education for the children of the destitute and depraved poor in large cities, and especially in London; and that some further information on that subject should be laid before your Right Honourable House.

Your Petitioners therefore humbly pray—

That your Right Honourable House will be pleased to address Her Most Gracious Majesty to issue a supplemental Royal Commission, for the purpose of making a more minute inquiry into the Ragged Schools of London; or that your Right Honourable House will appoint a Committee to make such inquiry, in order that the results of such inquiry may be before the Right Honourable House when it may please your Lordships to deal with the question of the education of the poor.

[*Sir S. Northcote brought this subject under the notice of the House of Commons on May 28th, when the following motion was carried:—"To inquire how the education of destitute and neglected children may be most efficiently and economically assisted by any public funds."*]

PLYMOUTH RAGGED SCHOOLS.

Educational Commissioners' Report.

At the request of Mr. Cumin, the late Assistant Commissioner of Education, Mr. Bennett supplied the following information of the Plymouth Ragged Schools, and which is printed in the Appendix to Mr. Cumin's Report to the Commissioners, Vol. III. pages 205—207.

RAGGED SCHOOLS.

MR. CUMIN'S QUESTIONS.—MR. BENNETT'S REPLIES.

Question.—What have been your opportunities of acquiring experience respecting Popular and Elementary Instruction?

Reply.—I have been intimately connected with the Ragged Schools in Plymouth since their formation. I conduct the Morning Sunday School of the chief branch of the institution in Catte Street, and frequently visit the school at other times whilst the children are in attendance. I am also acquainted with many of their parents and connections, and their mode, condition, and circumstances in life.

Question.—To what district does your experience apply?

Reply.—My observations apply to this school and the neighbourhood in which it is situate.

Question.—What is your opinion of Ragged Schools? What is the object of their existence?

Reply.—My opinion of Ragged Schools is, that they are a necessity of society in the present state of popular education, and will continue to be so so long as there shall be wanting a provision, legal or otherwise, whereby all the deserted, uncared-for, vagrant and incipient criminal class of children, as well as the children of parents who receive parish relief, shall be certainly and permanently instructed in the principles of religious and moral duty (at least as far as to insure their capacity for an intelligent obedience to the laws) and in the habits of practical industry.

Question.—What is the class for whom they are intended?

Reply.—I mean by the above enumeration to include all the children of the poor who would be destitute of education if schools, or other means supplying it gratuitously, did not exist.

Question.—How many are there in Plymouth, and when were they first instituted?

Reply.—There are four Ragged Schools in Plymouth, two for boys and two for girls, giving instruction to from 800 to 1,000 children. They were established in 1850, by the society called the Ragged School Association.

Question.—What means are taken to confine the class of children in Ragged Schools to that for which they are intended?

Reply.—The means taken to ensure this object are personal inquiries by the masters and mistresses, and by the members of the Committees, into the actual condition of the families to which the children applying for admission belong; keeping attention alive to any improvement which may from time to time occur in the circumstances of the parents, whose children are already entered on the books.

Question.—Suppose a man earns 30*s.* a week, and has two children, but gets drunk every week, ought the child of such a man to be admitted into a Ragged School?

Reply.—This question is already answered in my reply to the second question. The Managers do not think it is the capability of the parent to pay for his children's instruction, but the fact (be the cause of it whatever it may) that his children are not sent to school, and are uncared for at home, that constitutes a valid claim on the part of the child to the benefit of this charity. It is immaterial,

therefore, in this view of the case, whether a parent gets 30*s*. a week, or more or less, if, get what he may, he spends it all at the pot-house. The question is, "Are the man's children growing up in ignorance, vice, and vagrancy?" If they are, let the parents' circumstances be what they may, such children must not be rejected by the Ragged School. It may be said that, acting thus, we give encouragement to drunkenness. We reply, "Just as the poor-house, which is intended to relieve, may be found in a measure to encourage pauperism—no further." There may be a *tendency* in both cases in that direction; but if the half-famished, and half-naked, child of the drunken parent be rejected by the Ragged School, and let alone, that will not punish the parent, whilst it will do much to ensure that the child shall grow up as bad as himself. The Ragged School, by opening its doors to such a child, affords him a first, often the last, chance to escape from ruin, by teaching him the evil of vice and sin, and pointing out to him a better way. It is a melancholy fact, that full one-half of the children in our Ragged Schools are there in consequence of the drunkenness of their parents. Yet we deny that the Ragged School makes the drunkard. We assert that it is the public-house which beguiles the working man in as he goes home from his work, with his wages in his pocket on Saturday night. There are nearly four hundred licensed public-houses in Plymouth, scores of them houses of ill-fame, and their number is rapidly increasing. These fill our Ragged Schools to repletion, and without them would supply still larger numbers to fill our gaols and swell the poor-rates.

Question.—Can you give any facts to show the good effects of the Ragged School?

Reply.—I wish here to state what I mean by a Ragged School. It is not simply a means of giving elementary instruction to a number of children; it is an institution for bringing a moral influence, educational, domestic, and personal, to bear on the character of a neighbourhood.

The Plymouth Ragged Schools support the following diversified agencies:—

1. Four Day Schools; two for boys and two for girls, at which elementary instruction is given to 630 children.
2. Two Infant Day Schools, with an attendance of 220.
3. Industrial Classes, superintended by paid agents, at which boys are taught the rudiments of shoemaking, tailoring, weaving, mat-making, and several other handicrafts. The working class opens at six in the morning in summer and seven in winter, and closes at half-past eight at night.
4. Shoe-blacks distributed over the town, and visited at intervals throughout during the day.
5. Evening Classes for lads and adults, conducted by educated persons.
6. Evening Classes, for girls (elementary and industrial), conducted by ladies.
7. Mothers' Meetings, held once a week, and conducted by ladies.
8. Sunday Schools, for boys, girls, and infants, held in the mornings and afternoons; average attendance 160.
9. A School Church, held every Sunday Evening; average attendance 170 children.
10. A Penny Bank.
11. A Sick Club.
12. An Occasional Home for a very few destitute boys, one only being at present in the Institution.

The above machinery is worked by two salaried masters, and two mistresses, and other paid agents, with the aid of no less than 150 voluntary assistants and teachers, principally of the middle class, many of whom visit the homes of the poor families connected with the Institution, and make themselves acquainted with their wants and circumstances.

The following good results may be noted:—

1. Within the last three years upwards of 100 boys have left the Society's schools, where they have learned to read, write, and cipher tolerably, have thence gone to work, and are now gaining their living honestly.

2. 317 boys have been taught to make or mend their own garments, or to work roughly at some handicraft.

3. A very large number of girls have been taught to sew and knit, and to read and write tolerably. Many of these are in places as domestic servants, often through the recommendation of the ladies connected with the Institution.

4. Upwards of 200 infants are now under instruction at the schools.

5. It is believed that but for the Ragged Schools a large number of the above children would be now on the streets, ignorant and helpless vagrants or criminals. We have had cases where boys belonging to families of the lowest criminal class have been saved by the Ragged Schools, and are now among the most respectable of the labouring class. In these cases the boys have only casually received food or clothing from the Society, and have always lived at home with their parents. The boy now in the Home has been reclaimed from a state of sheer vagrancy, his parents being unknown. He is now very well conducted, and gains his living as an occasional day servant in a respectable family, sleeping in the Institution.

There have been three similar cases, but none so fully satisfactory as the present.

6. A very large number of educated and benevolent persons are, through the Institution, brought into direct and friendly contact with a considerable mass of the poorest, most ignorant, unthinking, and often most vicious of the population. The effect of this Association is, that great numbers of these families have been seasonably helped in Christian knowledge, in improved personal habits, and have been taught better methods of household management; whilst they have been impressed with kindly feelings towards their benefactors.

Question.—Do you know of any cases in which boys have been turned from vagrancy to industry by the mere influence of the teaching of the masters without their being fed, or clothed, or withdrawn from contaminating influences? If so, state them.

Reply.—I know of no such cases except those to which I have before generally adverted. The schools appear to me rather calculated to save the children from falling than to recover them after they have become thieves or vagrants. Nothing short of a Reformatory, which shall detach them from their bad habits and companions will, I believe, be found effectually to reform the children who have been once addicted to crime.

(Signed) J. H. BENNETT.

Plymouth, April 13, 1859.

THE SEVENTEENTH ANNIVERSARY

OF

THE RAGGED SCHOOL UNION.

ABSTRACT OF THE REPORT.

At the close of another year the Committee, with humble gratitude to Almighty God for his continued blessings on their efforts, lay before their friends and supporters the results of their labours during the last twelve months.

These results are on the whole most gratifying, for there is increase in every department except that of funds; and the improvement among the scholars, the zeal of the teachers, and the spiritual advancement of both, are manifest to all who carefully look into the work, or visit the localities where the Schools are placed—to all who are conversant with their necessities, and are not blinded by prejudice or ignorant of facts in regard to Ragged Schools and their various auxiliary operations.

This world is to many of our fellow-creatures "a vale of tears"—a place of trial, suffering, and sorrow. The wretched outcast and neglected young ones of this great city find it to be so indeed. It is delightful, therefore, to see the tears dried up—the sorrow and suffering alleviated—the wretched comforted—the outcast provided for—the neglected attended to—the wanderer reclaimed—the sinner saved. No one whose sympathies are alive, or whose heart is enlarged, can fail to rejoice at these results; and your Committee are aware of many such in connection with Ragged Schools.

There are, in this age of extended Christian benevolence and unbounded philanthropy, many societies at work for the alleviation of human misery and suffering—many entitled to our warmest sympathy and support—many whose annual reports record most valuable results; but none, we venture to say, more gratifying than that now before us: a work that God seems year by year to honour with his peculiar blessing, and through whose operations he seems to bring many wandering sheep home to his fold.

In the last Annual Report we had to thank God for genuine fruit—for many cases of decided piety among the children, and for the spirit of earnest prayer visible among them, as well as among all the workers in Ragged Schools. This has not passed away, but in many cases has increased and pervaded more widely the various departments of the work. In reading the various reports of the local Schools, and attending their annual meetings, nothing is more clear than the spirit of decided Christian earnestness and missionary zeal that animates all engaged in Ragged School operations. This confirms the Committee in the opinion expressed in closing the Report of last year—that it was not mere educational proficiency, book learning, or high mental attainment they aimed at in their operations, but godly sincerity, decided Christian conduct, and a sincere profession of Bible truth. "For these they began the work, and for these they

carry it on;" and thus they are beyond aspersions cast on their Society by those who mistake entirely the nature of the work in hand, or wilfully ignore its main and most valuable features. But as considerable attention is paid to secular instruction, especially in the Day Schools; and even in the Evening Schools reading, writing, and arithmetic occupy a good portion of the time; the Committee must here allude to a Report just issued by the Commissioners appointed to inquire into the "State of Popular Education in England," in so far as it touches on Ragged Schools, because the remarks there made are unfavourable to Ragged Schools, entirely denying the necessity for their existence, or the good effected by their operations; and are thus calculated to injure this Union in the minds of those who do not look further, and who are apt to be misled by authoritative statements of this kind.

It would appear from the Report that the Commissioners made no examination into the Ragged Schools of London, else they could not have arrived at those unjust and erroneous conclusions. They speak of Ragged Schools as mere scholastic institutions, opened a few hours in the day for the teaching of reading and writing, and have not been able to discover any good arising from such efforts in regard to children accustomed day by day to a vicious home and parents. The Commissioners evidently deny the existence of a class of children who are too poor or ragged to attend the ordinary day-schools; and [illegible] they come to the conclusion that our efforts are needless, entirely overlooking the moral training and spiritual instruction which are the main objects of the Ragged Schools of London, and entirely ignoring the many auxiliary and missionary operations carried on through them.

But all who are engaged with us in this great and good work, all those on our local Committees, all the Voluntary Teachers, all who visit the schools or the localities where they exist—are aware that the Ragged Schools in connection with this Union are not mere Scholastic Institutions,—not mere rooms for teaching reading and writing. They include Bible Classes for adults as well as for the young, Sunday Schools, Mothers' Meetings, Penny Banks, Libraries, Lectures, and a variety of kindred efforts.

They, therefore, become like Home Missionary Stations, for shedding the light of God's truth over many a dark and benighted locality; or lighthouses set up for the salvation of many poor children who are struggling amidst a sea of troubles, and are, indeed, Refuges for many homeless, forlorn, and helpless wanderers, who have hitherto been tossed to and fro upon the wide—wide—world.

The various branches which have become engrafted on the Ragged School Tree are, indeed, fruitful and abundant. But of these the Government Commissioners seem to have no idea; and because they do not come up to their standard as Scholastic Institutions, they cannot recommend them as entitled to public support.

The Committee, therefore, looking upon their work as wholly dependent for its success upon the voluntary efforts of those who are convinced of its necessity and benefits, rely still upon voluntary contributions for funds wherewith to carry it on; and in order to prove that they deserve these, a detail will now be given of some of the results of the past year, so far as the limits of this Report will permit.

NUMBER OF SCHOOLS, CHILDREN, &c.

The number of SCHOOL BUILDINGS was last year 170; it is now 176.

The number of SUNDAY SCHOOLS was last year 199; it is now 207. The scholars in them last year 22,300, now 25,260.

The DAY SCHOOLS last year were 146, with 15,430 scholars. This year the numbers are 151, and scholars 17,240.

The EVENING SCHOOLS last year 200, with 9,410 scholars, are now 215, with scholars 9,840.

The increase, therefore, in School Building is 6; in Sunday, week-day, and evening schools 28; in Sunday scholars 2,950; in week-day and evening scholars 2,200.

Be it observed that the above are the average numbers of those who really attend the schools, the numbers on the books being much larger; for while the above may be taken as 27,000 in all, the number on the books who more or less partake of the benefits of the Ragged Schools in connection with this Union is above 34,000. And among all these the School Agents, who constantly watch and investigate the status of the scholars, are not aware of any who are able to go to a paying school, or who ought to be attending such; for as soon as such children are discovered, they are drafted off to a National or British School, in order that Ragged Schools may keep to the class for which they are intended.

The INDUSTRIAL SCHOLARS are more than before, being now 3,780. The VOLUNTARY TEACHERS have increased 300, being now 2,970. The PAID TEACHERS are about the same as before, but the Paid Monitors have increased 86, being now above 400.

The SCHOLARS PLACED IN SITUATIONS were last year about 1,500. They this year exceed 1,800. The SCHOLARS who have become TEACHERS are now 144, being an increase of 12; and those who have become communicants 120, being an increase of 30.

The number attending Parents' Meetings is now 2,300, being an increase of 380.

The Penny Banks are 86; increase 10.

The Clothing Clubs 56; ,, 7.

The number of young persons who this year received prizes for keeping their situations for above twelve months, with good character, was 1,215, being an increase on the year 1860 of about 400, and on the year 1859 of above 600.

The meeting at St. James's Hall, which was too small to accommodate all with comfort, was a most delightful occasion.

The number of SHOE-BLACKS in the various Metropolitan Brigades is as follows:—total, 331, earning in all, for the past year, £4,647. The annual treat, held for the first time in the Large Room, Exeter Hall, where all the boys appeared in their various uniforms, was a most gratifying sight.

THE REFUGES FOR THE HOMELESS AND DESTITUTE,

in connection with the Union, are 16; with inmates, 689.

But the Committee are sorry to say, the Refuge Fund of the Union is not kept up by our friends, and sums are constantly being drawn from the General

or Deposit Fund, to meet the demands for capitation grants to Refuges for destitute Scholars admitted into them from Ragged Schools. Thus in the last year the amounts received by the Union for the Refuge Fund was only £76; whilst the amount given to them, and drawn from the General Fund was £808.

The subject will need careful consideration; for unless friends come forward liberally and supply the funds necessary to carry on those Refuges for poor Ragged Scholars who are without homes, which are now in connection with this Union—something must shortly be done to relieve the Committee from such heavy expenses.

The number who have emigrated this year is very small; for suitable cases have not arisen, and funds for this purpose have not come in. The letters that arrive from those who have gone out continue to give "good news from a far country," and are very pleasant to read.

THE SUMMER TREATS AND COUNTRY TRIPS

exercise a wholesome influence on Ragged operations, and insure more regular attendance. Nearly every school had a treat of some kind during the past year; and to crown the whole, and include nearly all who had before that had no regular holiday, 25 Day Schools sent 2,500 Scholars to Petersham Park in September last, and a most happy and pleasant day was enjoyed by all, teachers and scholars combined. The money thus spent was given by Lord Shaftesbury and a few other Ragged School friends.

The voluntary teachers, to the number of about 450, had also a great treat in an excursion got up exclusively for them by their kind and generous friend, Mr. E. H. Gurney. A special train took them to Nutfield Priory, near Redhill, and a most pleasant day was spent there; provision being made for all their wants by their most hospitable benefactor and his family. This is the third time that Mr. Gurney has given the Voluntary Teachers this treat.

MOTHERS' MEETINGS,

as above-mentioned, have increased, and more fathers have this year been induced to attend similar meetings.

Lectures for working men in some schools have been tried successfully, and have gained a good attendance; withdrawing many, no doubt, from the public-house, that snare to so many of our poor labouring fellow-creatures. Reading-Rooms, or Halls, for working men are increasing; and the efforts at Notting-Hill, in this way, have attracted attention, and deserve to be imitated. In that locality they have a band of working men (about 200 to 300 in number), who have pledged themselves to attend and support a Hall for their instruction and recreation; and this building was lately opened for their sole use.

In regard to Mothers' and Fathers' Meetings, the City Missionaries, and also the Bible women, are most invaluable auxiliaries; and so also are Bands of Hope for Children, and Ragged School Services for Adults, all tending to help forward the great objects of Ragged Schools.

THE MAGAZINES,

large and small, go on as usual, and give pleasure to their readers. The large one, dealing mainly with the facts and principles of Ragged Schools, cannot well be made interesting to the general public, and is chiefly read by real friends to the cause. It, therefore, cannot easily be made supporting, especially as so many are given to subscribers and donors. But the small Magazine is well supported, and yields a small profit on the amount expended in its publication. Interesting matter for both is at all times acceptable to the Committee, and real facts in connection with Ragged School-work are always wanted, and will find a place if sent to the Editor, at No, 1, Exeter Hall.

Bibles continue to be sold to children at a considerable reduction in price, and the number so disposed of each year is about 1,700. The Committee believe that many friends are not aware of the fact, that they can have a good Bible, at a cost of sixpence, for any child in a Ragged School not before supplied—else many more would be circulated among the scholars.

THE PENNY BANKS

are increasingly valuable and useful in many ways. They encourage habits of economy and providence among a class, in past years, very careless and thoughtless.

THE FINANCE STATEMENT

shows, on the whole, somewhat less received and somewhat more expended than in the former year; and they therefore earnestly appeal for an increase of support, in order to sustain their various operations.

CONCLUSION.

As there is a large class of poor destitute children in London who, but for Ragged School efforts, would be without guardianship, or training, or any educational appliances whatever, the Committee think it a solemn and Christian duty to carry on the work, at all events, till a better mode of meeting the evil is discovered; and they trust that all who love their country, and who long for the happiness of those around them, or who aim at advancing the Redeemer's kingdom, will join them heart and hand in carrying it forward.

Having given facts and not fancies, results, and not theories, they continue to rely upon the warm sympathy and hearty co-operation of all true friends to suffering humanity, of all enlightened philanthropists, of all genuine Christians; and praying that God may open the hearts of all such to come forward and help them, and crown this heavenly work with His Almighty blessing, they now close this their Seventeenth Annual Report.

PROCEEDINGS OF THE SEVENTEENTH ANNIVERSARY OF THE RAGGED SCHOOL UNION.

Held at Exeter Hall, on Monday Evening, May 6th, 1861.

THE chair was taken at six o'clock by the Right Honourable the Earl of SHAFTESBURY. Two verses of a hymn having been sung, the Rev. HUGH ALLEN, D.D., offered prayer.

The CHAIRMAN, in introducing the business of the evening, said:—Ladies and gentlemen, friends, conductors, supporters, managers, and teachers of the Ragged Schools of London, this is our seventeenth anniversary; and on this day, strange to say, we, the Ragged Schools, not only of London, but of the whole empire are put upon our defence. (Hear, hear.) There has been issued by authority, by the Commissioners of Education, that which I do not hesitate to term a bill of indictment—a bill against all that you have done, and all that you are prepared to do. They have done this partly by ignoring your good acts, partly by bringing forth things that are not your acts, partly by suppressing what is good, and partly by saying nothing at all; but coming to the conclusion that from the Ragged School system society has derived no benefit, but that, on the contrary, the children have been somewhat injured by it. Because they have the effrontery to say,—and I put it to any one conversant with the people of London, or conversant with the condition of things in our large populations, whether it be not effrontery,—the Commissioners have the effrontery to say, that but for the existence of the Ragged Schools all those children now taught by you would have gone into higher and superior schools, and received a commensurate education. Will you put down this assertion to ignorance, or will you put it down to malignity? I leave you to judge which it is; I have my own opinion, and I will take care to bring it out. Now, in this bill of indictment it is said you are not worthy of having the nation's money to back your efforts. I reply to that, who ever asked for it, and who will accept it if it be proffered? They tell you fairly that you are not worthy of their countenance. I say who ever valued their countenance? (Laughter.) And they hold out to you pretty clearly their deep denunciations if you persist. But now let me go on and inquire upon what they have grounded these charges, and upon what rests the bill of indictment. I have searched through and through, and I find not a tittle of that which can be called evidence. Two witnesses only are adduced out of the many thousands that they might have had to speak to your proceedings. One of those witnesses is a most admirable lady, who has laboured long in this cause in the city of Bristol. They have adduced the name of Miss Carpenter, a lady of whom I wish to speak with respect and veneration. Her testimony in respect to Ragged Schools is worthy of consideration; but recollect this, her testimony is, and must be, limited to the city of Bristol. The other testimony they have adduced is not from any one conversant with Ragged Schools, nor from any Ragged School teacher, nor from any committee-man, nor from any one who has made them a study, or a life-long business; but from a gentleman named Cumin; and this Mr. Cumin gathers all his statements, derives all his facts, draws all his inferences, and swells all his charges from the examination of schools in the town of Plymouth. I shall not detain you long, but I must set before you the real state of the case. I will show you, by-and-by, the abominable unfairness of resting so great a charge as has been made against your movement upon so slender a foundation; or rather

that that which they call a foundation is no foundation whatever, but as flimsy as the very air in which the words were conveyed that first set those charges before the public mind. Now, you will agree with me, I think, that if commissioners are to undertake so weighty a work as reporting on doings and operations conducted on so large a scale, they should at least be accurate; they should at least be impartial; they should at least be acquainted with the matter upon which they pronounce an opinion. In all these three respects the Commissioners of Education are defective to an extent that I never before knew in any public or private man in dealing with such a subject. Why, what do you think of their accuracy? I must call your attention to a few facts, with a view to showing you their defectiveness in that respect. The Commissioners say that in 1858 the Ragged Sunday and Sunday Evening Schools in the whole of England and Wales contained 23,157 children; whereas in London alone they amounted to 22,715. What, then, has become in this statement of the many thousands of children that, under God's blessing, are receiving education in the Ragged Schools of many of the great towns and dense populations of England? The Commissioners' report shows merely the number on the books, while our returns give the number in attendance. Again, the Commissioners say that the number of Ragged Schools in England and Wales were 192, and the number of children therein were 20,909. Why, in London alone there were 151 schools; and taking the week-day and week-evening schools together, the number of children who were receiving in the course of the day a sound education were no less than 24,540. How then are we to understand the next statement —a statement so utterly inaccurate, that it has rather the air of that which is false than that which is a mere mistake? We are told that the number of Evening Ragged Schools—mark you, of *Evening Ragged Schools*—throughout the whole of England and Wales were only 14; whereas, in reality, in London alone they numbered 157. We are told also that the total number of children receiving education in these evening schools, throughout the whole of England and Wales, was 707; whereas the statement given in by the Ragged School Union, in 1858, showed that the number of children attending the evening schools, in London alone, at that time, approached very nearly to 9,000; and, mark you, the numbers are, in truth, greater at the present day. Then, again, with regard to mixed evening schools, the Commissioners report that there are none at all. The returns of the Society show that in London alone there were 3,800 such scholars in the year 1858. Have I proved my point respecting accuracy? Is there any reliance whatever to be placed upon their statements? They then proceed to say, as if they wished to exhibit the Ragged School movement as a thing of yesterday, a thing which had little knowledge or experience in favour of it, and little acquaintance with the matter it handles, that the Ragged School Union was founded in 1854; the truth being that it was founded ten years before, and at the period mentioned it had done ten years' good service and had acquired ten years' experience of the work. (Cheers.) And then they say, still wishing to represent us to the world as an insignificant body, quite unworthy of the notice of their high mightinesses (laughter), that the income of the Union is only £5,142. This is perfectly true; but why do they ignore the sums drawn from the local districts, amounting in 1858 to £31,545? (Hear, hear.) This is the way in which all your great efforts are treated; this is the way in which all your great sacrifices are ignored; this is the way in which the public are deluded; they say this movement is not worthy of consideration, and is a thing rather to be repressed than to be fostered. But now, what are we to think of their impartiality? I ask now, will this bear the light of day for a moment? Why do they produce the schools of but one

single town in the kingdom; and those visited by a gentleman who has no knowledge of the subject he handles? Why is only one town to be adduced as a specimen? By the way, I should tell you that the Plymouth people are prepared to stand upon their own defence. They are prepared to show that the statements made are utterly false; and they are prepared, moreover, to show, in opposition to the charge that the children are of a disorderly character, that there is testimony, on the part of the authorities of the town themselves, to the effect that there have been rescued from vice and misery no less than thirty-one of the most idle, ignorant, and dangerous class of boys to be found in Plymouth. (Cheers.) But why is Plymouth alone adduced? Why is it stated that nothing but evil has resulted from those schools; that the boys who are in them are ignorant, dirty, and a nuisance to the neighbourhood; and that no possible good can result from schools like those at Plymouth? Why, I ask, if you adduce a school on that side, do you not adduce a school on the other side? How is it that Field Lane School is not brought before the public? Why is it that that great school, with its seventeen years' experience, with all its great ramifications, with all its mighty works achieved, with all its vast machinery of services, Mothers' Meetings, Bible Classes, and so on, with all its results so large, so comprehensive, as really almost to defy belief in any but those who see the working of this establishment day by day and hour by hour: why is it, I say, that that school is not even mentioned, that the public attention is not drawn to it in the least? Why is London thus altogether ignored? Why is no reference made to it at all? I maintain that there is no evidence but that which I have mentioned. If they say there is other evidence, let them adduce it. That is what we call for. We want to know the grounds upon which this bill of indictment is found; we want to know who holds these opinions and who suggests these statements. I say that of all the unfair and altogether dishonest things ever done, this citing of Plymouth is one of the most remarkable; it is one of the most dishonest and cruel things, and one of the most subversive of the accuracy of the report that could be conceived. The Commissioners speak of the boys as disorderly, and of the whole system as producing no beneficial results. Why did they not before putting forward that statement institute a preliminary inquiry among the police and stipendiary magistrates of London? These magistrates would have told them, as the result of their own experience, that Ragged Schools have a direct tendency to prevent juvenile crime. Why did they not examine the tables issued from the Mansion House and other police courts, in which the diminution of juvenile crime through the operation of Ragged Schools is as manifest as the sun in the firmament? Why did they not go to Sir Richard Mayne, and ascertain from him, as they might have done, that he had actually stated to the conductors of the Field Lane Ragged School, that during five years there was not a single committal of any one boy who had been educated at that school? Why did they not go to the police superintendents of the various metropolitan districts, and gather from them that the morals of the poor had improved, that order had increased, and that great good has resulted from the institution of these schools? But instead of making these inquiries, we are told that these schools are useless, and that they produce no permanent result. Why, again I ask, do the Commissioners abstain from saying one word about all your efforts in relation to emigration? Why do they not say one word about the hundreds of boys who have been taken from the streets, and sent forth to gain an honest livelihood in Her Majesty's colonies? Why do they say nothing about the hundreds and thousands who have been put out to service; and the thousands more who have been enabled to obtain situations without your assistance? We do not want the praise of

these Commissioners, but they ought to have called attention to the fact, of which they say nothing, that year by year we give, to increasing numbers, prizes for having kept their situations during twelve months, and brought certificates of good conduct from their employers. Why do they say nothing of the various means by which we endeavour to train the children in useful habits? Why do they say nothing about the Penny Banks, in which, last year, no less than £15,000 was deposited? Is it nothing to lay hold of a wild and lawless class of persons, and to bring them into habits of order and regularity by the system carried out? Why do they ignore the Industrial Classes, which in parts of the Report not relating to Ragged Schools are advocated? Why do they not speak of our eighty-eight Industrial Classes, with more than 5,000 pupils in attendance? Why do they say not a word about anything of this kind; not a word about the system generally; not a word about the labours of the Committees; not a word about the zeal of the teachers; not a word about the effects upon society at large; not a word about the truth, which no one can gainsay, that the Ragged School system has produced, in the districts where it has been in operation, a better feeling on the part of the lower towards the higher classes, a better understanding between the rich and the poor; that it is doing that which no statesman can do; that it is doing that which no policeman can do; that it is doing that which no commissioners can do, or even wish to be done; doing that which nothing but a spirit of love, founded on the Gospel and devoted to the inculcation of it, can dispose to; doing that which nothing but a desire created by the Holy Spirit to imitate Christ, and which nothing but zeal, and truth, and piety, and prayer, operating in good, and kind, and tender hearts, ever can produce in any order of things, or at any period of the world's history. Well, now, I think you will agree with me that Commissioners ought to be somewhat acquainted with this subject before they publish in such a dogmatical manner an opinion, the result of which would be, if it were followed, that the sources of benevolence must be dried up, and these 27,000 children would at once be turned adrift, in order that they might enter those very "superior" schools—the National Schools and the British and Foreign Schools. They are, I suppose, many of them to go into the schools which are to be supported out of the borough and county rates, as soon as your efforts shall have been superseded. Now really, I must say, the Commissioners ought to have some acquaintance with the subject with which they are dealing. But do they, I ask, show an acquaintance with the subject of Ragged Schools? I would here appeal to those who are acquainted with Ragged Schools. When they tell the public, through their report, that dirt and uncleanliness are exhibited by the child in a Ragged School, and that they are allowed to continue in that state; and that, however odoriferous the dirt may be—"odoriferous" is, I think, the expression of Mr. Cumin—that is no objection. My friends, I ask you, whether your principle of action be not this—to admit children at first in dirt, because you will repel none; but as soon as they have come under your tuition, to teach them that "cleanliness is next to godliness"? And is not the result this—that even children belonging to the filthiest localities come to school with clean, shining faces? We admit that the clothes of many may be somewhat ragged; we receive them as ragged heathens in order that we may turn them out Christians. Again, does it, I ask, show any knowledge of this matter to say, sneeringly, that the friends and conductors of Ragged Schools would expend their benevolence much better if, instead of keeping the children in such schools, they would clothe them and send them to superior schools? Does it show any acquaintance with the class of persons to be dealt with, with their habits and disposition, and with the

actual condition of things, to suppose that the means which we raised could be safely, wisely, and beneficially bestowed upon those children in the manner indicated? Do not the Commissioners know that our system is to beget in the children habits which will first lead them to clothe themselves, and then to contribute towards the clothing and teaching of others? Does it show an acquaintance with the actual state of things to manifest a wish to prove that all our operations are of no avail and are highly injurious? The Commissioners, say, "Let the Ragged School teachers desist from the work in which they are engaged, and let the children be collected in Industrial Schools apart from their parents." They feel the evils which arise from parents, and so do we. We, however, do not think it practicable to take 27,000 children away from their parents, and shut them up in industrial schools. We think that in very many instances the parents would not part with them; nor do we believe that if they could be induced to do so, it would in all cases be desirable. Is there no benefit to society at large from these children being trained and sent back as useful and effective little missionaries to convey the Word of God to their ignorant and benighted parents? How many thousands of instances might we record, in which children, after having been taught in these schools, have gone back with their tender prayers and little hymns, almost resembling angels, into the dens of vice and misery, and, by their example and by words dropped from their lips, have led their father and mother to say to each other, "We must not speak as we have been in the habit of speaking; we must not act as we have been in the habit of doing; we must see if we cannot become enlightened and Christian, like our offspring." (Cheers.) The Commissioners say there are no peculiarities in the class to which these children belong. In illustration of this, they gave a list of the callings of the parents of the children in the Plymouth School, the list including masons, plasterers, and what not; and they say that in another school, of a superior kind, were found children belonging to the same classes. No doubt there were. But are there no degrees in the same trade? no degrees as regards intellectual, social, and financial position? (Hear.) One man may be a mason earning 50*s.* a week, and another a mason earning hardly 5*s.* One washerwoman may wash for the Queen, and make a very handsome living by it; another may be so poor as to be obliged to boil the linen she has to wash in her teakettle. (Great laughter.) It is utterly unfair to say that there is no peculiarity of constitution, or of physical or moral life; but I say it is a peculiarity arising out of their social condition—a peculiarity which will continue till you have removed the causes of that condition, and then will be the time for the Ragged School system to be given up. (Cheers.) I must, however, hasten to a conclusion, for there is no end of the follies which are enumerated, and there would be no end of the evils resulting, if Her Majesty's Government were unwise enough to adopt the recommendations of the Commissioners. Now in order to smooth down the whole thing, in order to apply balm to the wounds which they suppose themselves to have made, the Commissioners conclude with a compliment to the teachers and conductors of Ragged Schools. They say, "Lest we should be thought to be ungrateful"—what touching terms! who cares whether they are so or not?—"to those numerous and devoted persons, who, no doubt, intended well"—I really cannot go on. All I will say is, don't allow yourselves to be deluded by that compliment (cheers); don't let your ears be tickled by such foolish, contemptible praise. If the statements which they have made be true, the compliment is hollow and false; and if the compliment be true, the statements must be abominable. If the system of things be what it is represented to be in the

Report, you and those who instituted such a system cannot be possibly worthy of a moment's commendation; nay, more, we must be worthy of the severest reproof. I do hope that you will continue in the course which you have begun; I do hope that you will present petitions to both Houses of Parliament. You have a right to pray that there may be laid on the table of both Houses of Parliament, the evidences on which were founded these prodigious and intolerable statements. You have, I say, a right to make that demand. Here is a public accusation; you have a right to make a public refutation. This Ragged School system depends on voluntary contributions, and if those statements are to be believed, the source of those voluntary contributions must be dried up, and the whole system which you have erected cast to the winds. I say, then, you must persist in the course which you have commenced. Press this question—Is it possible that during the last seventeen years 400,000 children have passed through these several schools, God's blessing having evidently rested upon multitudes of them through the instrumentality used, and that this can have failed to have produced great and permanent effects on society? Must it not have exercised a healing and very beneficial influence? What right, my friends, have these sciolists in the management of mankind, and as regards what is for the interest of England, to come forward and thus find fault with this system of education? What have they been doing? While these learned philosophers have, for I know not how many years, been considering what is the best system of education, we have been educating 400,000 children, the vast majority of whom would otherwise, perhaps, have passed through this world without hearing one lesson in the truths of the everlasting Gospel. While they have been deliberating, we have been acting. (Renewed cheers.) We never said our system was a perfect system; we never said that it was without faults. We addressed ourselves to the immediate evil, we could not wait; not an hour was to be lost—the soul of the child was at stake. We rose in some degree to a sense of our duty; others assisted us, and the result is, that having begun seventeen years ago with five schools and about 100 children, we have now increased to 176 schools, containing 27,000 children, who are, day by day, receiving from your lips, my friends, the words of the living God. Go forward, then, in the course you have adopted; turn neither to the right hand nor to the left, and having before you this single object—the glory of God and the salvation of souls. Show each and all of you, teachers of Ragged Schools, by piety, and by prayer, and by effort, and by energy, and by wit, and by wisdom, by everything that is great that God puts into the heart of man—show, I say, one and all, each and every individual amongst you, that, separately and collectively, you are in everything that becomes men, and in everything that becomes Christians, immeasurably greater than a "Royal Commissioner" on education. (Cheers.)

Mr. WILLIAM LOCKE, the Hon. Secretary, then read the Report.

The Balance Sheet for the year was read by Mr. GENT.

THOMAS CHAMBERS, Esq., Q. C., said he had been requested to move the following resolution:—"That the report now read be received, and that the gentlemen whose names are in the printed list do form the committee and officers for the ensuing year, with power to add to their number as usual,"—a resolution which was called in common form "the ordinary resolution," but a resolution which, on that occasion, was by no means an ordinary one—not submitted under ordinary circumstances, and let him add not to be assented to except with an intelligent acquiescence in it; for the question was whether this report should be received, and whether these noblemen and gentlemen were to continue in the position which they formerly held in relation to this institution. The report recom-

mended that the Ragged School Union should continue to exist, and it presumed to recommend that in the teeth of a Royal Commissioners' Report against the Ragged School Union! The issue was a fair and intelligible one between the Commissioners who had prepared the report, and the friends of the Ragged School Union, who stood upon the defensive. Therefore, let not the meeting assume, as a matter of course, that that report was to be adopted, like the report of every other Christian institution which had met in that hall the last month. If they approved of it they did more than assent to what the gentlemen who had prepared the report had said,—they put themselves at issue with the Commissioners in their report. Gentlemen, individually deserving, as he believed, of great respect, some of whom he knew personally, and all of whom were known by repute, had said that the Ragged School Union, and the Ragged Schools of which it was the Union, were not doing the good which their friends imagined. Very well, the Commissioners were appointed for the purpose of inquiring in what condition national education was at that moment—not the first time that we had had Royal Commissioners to inquire and Royal Commissioners reporting; and the substance of that report had already been laid before the meeting. Did it not strike the meeting, on the first blush of the thing, as a good *prima facie* answer to the slanders which had been uttered in that report, that the very existence of Ragged Schools was rather a strong argument that they were wanted, and that they were useful? Suppose he opened public baths, and suppose his baths were crowded, day after day, Sunday and week-day, with persons who came to avail themselves of them and to bathe, and the government wanted to set up some opposition baths. They appoint a Commission to inquire into the state of the national bathing and cleanliness, and the Commissioners report that the people who come to his baths come dirty (laughter and cheers), that they come filthy, with almost the only clothing which they had got covered with mud from head to foot. Well, that would be a very novel kind of complaint to make; but it was very much like the complaint which those Commissioners had made with regard to Ragged Schools. They said that Ragged Schools took in the ragged. (Laughter.) Of course they did, and they would continue to take them in as long as the Royal Commissioners and the Committee of the Privy Council on Education continued to allow thousands of ragged children to come. Did the government want to put an end to Ragged Schools? He would tell them how to do it—put an end to the ragged, and that institution would expire for want of material. (Applause.) The schools must then be shut up, for there would be no scholars. The wretched outcast, vagrant, poor shoeless, capless, shirtless, hatless, coatless boy that did not know the alphabet, or the name of his Saviour, or where his next meal was to be obtained, or his next sleep taken, came to the door of the Ragged School, and his misery and his rags were his only claim, and his irresistible claim for admission. Let them name an institution which the government had set up, and which the government had supported, that could say the same What had the government done? He would not underrate it; he did not underrate it. He blessed God for what an enlightened government in England had done under the influence of an enlightened and animated public opinion; but after all, what had they done? Time after time, in reports of commissions, after instituting inquiries, after referring bills to committees, after all the apparatus of legislation, and, at last, the passing of a bill, they had fired over the heads of the parties they had intended to hit; they had not gone low enough. They had established one school after another, and when they had done it, all that stratum of society out of which pauperism, vagrancy, and crime were perpetually replenished, were left to be

dealt with by Christian philanthropy unassisted by government. Had that Christian philanthropy been doing the work? He had some knowledge of that subject practically, and his own deliberate opinion was, that if God had not put it into the hearts of Christian men nearly twenty years ago to establish, principally, this system of Ragged Schools, and also City Missions, and other agencies of that description, London would not now have been a place to live in. (Applause.) Multiplied as its wealth was, and multiplied as were the temptations, therefore, to peculation and to fraud, government would only have protected property by continually multiplying its machinery. There must have been an increase of the apparatus for detecting, apprehending, trying, and punishing the guilty; and at the time when Ragged School institutions were set up,—he appealed to those who knew the facts, and of whom there must be many present,—at the time when these institutions were set up, was there any gaol in or near the metropolis, or any prison for condemned or convicted persons, that was not being enlarged at the national expense? New wings, and new storys were being added to each of them, and yet the new provision of cells did not overtake the demand that was made for them. Well, that was the state of the case when these Christian agencies were set up. What was the state of the case now? What said the gentleman, at the meeting at Field Lane the other night, who had been for several years the chaplain of Parkhurst? "There are 900 unoccupied cells at Parkhurst." Where were the persons who would have been occupiers of those cells if it had not been for Ragged Schools? He (Mr. Chambers) would tell them. They were earning an honourable livelihood, and perhaps a known name in the colonies of England. They were assisting to increase and form the public wealth, there and in England; they were filling places of trust, more humble or more high, with integrity and with honour. They were a part of the credit and the strength of Britain, instead of being our opprobrium and our shame—thanks to Ragged Schools, he conscientiously believed, although the Commissioners might not. True, they did not start with clothing them with broad cloth and cambric; they did not sprinkle them with rose-water. That was not the system of the Ragged School. It might be, that when they had brought the drab of the street under their control and discipline, that her poverty remained, but they had corrected her vice. "The poor ye shall always have with you,"—a merciful arrangement of Providence; but when he found that 12,000 persons had passed through one Ragged School in London, in one year and that Sir Richard Mayne, the head of the police of London, should say that not one person who had passed through that school in the year had been in the custody of the police—

The CHAIRMAN—Five years.

MR. CHAMBERS said—Then if it were five years, the argument was five times as strong as he thought it was; but it was strong enough before to bear the whole stress of the conclusion. If that were true, he should ask that assembly as he would ask any assembly gathered anywhere—whether at St. Stephen's, or in the House of Lords, or in Exeter Hall—was there another argument required to justify the Christian philanthropy which brought them there in maintenance of Ragged Schools. He honoured what the Government had done, and the motives under which they had done it; but they could not do the work the Ragged School teachers were doing. They had been too grand to do it hitherto. The eels which were in the mud the government had been trying to catch with nets, and they had caught nothing but the fish that swim. The conductors of Ragged Schools had only gone into the mud, and they had caught the eels. And how had they done it? By an agency which the government could not command, omni-

potent as it seemed—by the agency of Christian love. (Applause.) It was the personal influence of the teachers and the superintendents, and the agents of this society that had done the work. Catch the intelligent, wild lad, without father or mother, without home or hope, in the streets of London, untutored and savage, not used to restraint, abhorring to be under cover for an hour together—bring that lad in the course of a shorter or longer period to attend the day school, or the evening school, or the Sunday school—to be found at the Ragged School, to be a contributor to the Penny Bank, to be attending the prayer meeting; and, he asked, where was the government agency that could work a miracle like this, next only to a miracle of creation? The Ragged Schools had caught men with the ignorance of the heathen, if not worse than that, and turned them into Christians, and that was a work which the government could not do. It had been done by a not unworthy imitation of those acts of benign benificence which had been recorded over and over again in the Scriptures of truth in these words—the teachers in this case doing it. "They lay their hands upon them and heal them." "They *lay their hands* upon them." The teachers were not ashamed to be friends with the poor boy, wild as he might be, and ragged and dirty as he might be; and it was by doing that, and by bringing that spirit to bear upon the work, that they had effected the results over which they had met to rejoice on that occasion. Would they receive that report, or was the Ragged School Union to consider this as its last anniversary? (Laughter.) Were they to trouble Lord Shaftesbury in the House of Lords to fight this battle for them? If they were, let them say so at once, and give him his retainer. (Tremendous cheers.) He (Mr. Chambers) did not think that the fee should be large, for—if he might keep up the figure—he did not think the task would be arduous. He had known Lord Shaftesbury have many and many a tougher piece of work before him than that of justifying Ragged Schools; and, however prejudiced the audience might be—though it was not probable that they would be prejudiced—and however worthy of *prima facie* approval the report of those Commissioners might be—and he did not know that it was—yet despite of those difficulties, he did venture to hope that Lord Shaftesbury would be able to make a decent case in the House of Lords. One word to them in conclusion. He thought, that whilst the enlightened efforts of government should always be seconded, it would be a great misfortune for this country, and for any country, when government system should entirely supersede Christian freedom. Let the conductors of Ragged Schools go on with this work, and persist in it until, through some other arrangement and apparatus upon which the government could not decide, and of which at present they had no notion, as he could see by that report, and until by some other means yet to be devised Ragged School teachers should have no materials to work upon, and when there was not a ragged, homeless, and destitute child in London to be reformed and redeemed by that agency. Then would they have their best meeting at Exeter Hall, to congratulate themselves and the government on a result which would usher in the millenium. (Applause.)

The Rev. WILLIAM CADMAN, in seconding the motion, said he was not disposed to think that the Government were very much to blame for appointing the Commissioners, and the meeting ought to be very much obliged to the Royal Commissioners for the Report they had given in. He believed it would do good to the Ragged School movement. There had been quarters in which, strange to say, it was almost impossible to give an idea of the necessity for such institutions. The Report of the Royal Commissioners would doubtless penetrate into those quarters. This would lead to an examination of the subject, and there would be more light thrown upon the Ragged School move-

ment, and more persons in high and influential positions would become acquainted with its machinery than had been the case during the past seventeen years. A little opposition sometimes did a great deal of good; and he had no doubt in the world that if they lived to meet at the eighteenth anniversary of this Society they would be ready to express thankfulness that the Report in question had called so much attention to the subject. Circumstances which appeared adverse were often overruled for good, and in that they might rejoice: but no thanks to the Commissioners for this result. It had been said in the Report read that evening —and he wished to call attention to the statement—that the Ragged School Union was doing a practical work, and that it was a practical Society; and his lordship from the chair had reminded the meeting that whilst others were devising, and scheming, and theorizing, the managers of the Society had been working and doing that about which Government had been talking. Some very practical truths had been brought out with regard to the necessity for this agency, as to the means adopted to mitigate an evil which was acknowledged by those who had at all examined into the subject, and as to the results that had been produced by those means. With regard to the necessity for Ragged Schools, who could deny it, alas! after having gone amongst the ragged population of our streets? Who could deny it who had attended any of our Ragged Schools? He was sure they were in possession of some facts which would enable them to answer arguments that were more specious than learned; and they certainly could produce, as the result of their Ragged School experimentalizing, some very curious specimens of what had been called "colossal men." They could show fathers and mothers, as well as children, to be exactly such specimens of humanity as that old book, the Bible, described humanity hundreds of years ago. It was still found that "the way of transgressors is hard," and that those who were living without God were living in a way in which they could have no real peace, and in which they were not useful members of society. But whilst this was important as a fact to meet some theoretic arguments that were abroad, they must not forget that they had to deal with those who were objectors to the movement, and did not see the necessity of it. There were many persons who said, "Why not send all these children to our National Schools? We are quite ready to receive them into the National Schools if they only come." Now he asserted, and he was sure those who heard him would bear him out, that the facts that they had brought to light in going into the streets and lanes of this great city were quite sufficient to prove three things about National Schools in their connection with the Ragged School movement. The first was, that National Schools did not reach that class of the population affected by Ragged Schools. They might go into a well-filled National School, and then take a walk not a hundred yards distant, and find literally swarms of children about the streets. The second fact was that National Schools did not suit this class of the population. The children were not only ragged, but something more than that—they wanted more of that loving, persevering, Christian spirit proceeding from an experience of the love of Christ, which was to be found in the voluntary Christian teacher, than it was possible to find in trained masters and in certificated or apprenticed pupil teachers, however excellent they might be in their way in the National School. The National School system of instruction did not suit the case of those whom Ragged Schools sought to benefit. And in the third place, the National School system did not comprehend all the objects that they sought to comprehend by the agency of Ragged Schools. There was one sentence in the Report which would illustrate this point. Observe the list of various operations in connection with one school in a low neighbourhood:—A Day School (that would be found in existence in connection with the National School; but observe further)

an Evening School, a Sunday School, a Sunday Evening Service for Youths, a Band of Hope for Children, a Clothing Club, a Drum and Fife Band, a Sunday Evening Service for Adults, a Prayer Meeting every Tuesday Evening for the Poor, Open Air Services in the Courts and Alleys near the school, Mothers' Meeting, Mothers' Bible Class on Sunday Afternoons, Temperance Meeting every Monday Evening, Sunday Evening Lectures for the Working Classes, Working Men's Benefit Club, Book Stall and Club, and, to crown all, eighty-three members who are joined in a pledge of Christian unity to assist each other in the time of sickness and affliction. All these agencies had been brought out in connection with one Ragged School. Had that school never been established, not one of these agencies would have been in existence. They were branches which had sprung out from that parent stem. These things were a satisfactory answer to those who pointed to the National School. He did not wish to say a word in disparagement of National Schools, but the rope which the National School let down the mine was not long enough to reach to the bottom and rescue and bring to the light of day those whom Ragged Schools included in their operations. Facts had brought to light that National Schools had been recruited in the number of their children by Ragged Schools. The Royal Commissioners objected that the children in these schools were ragged. He had heard objections of quite the opposite character. One objection might be fairly set against the other. The truth was, that though they came ragged it was not desired that they should remain ragged, and that though there was no payment for the education given, the conductors did not wish to give education to those who could pay for it: and when the circumstances of the parents or friends of the children were such as to enable them to pay for education, they were recommended to send their children to a paying school. He knew one Ragged School which, within a very short period, sent no fewer than seventy-five children to the paying schools of the neighbourhood. Therefore, instead of Ragged Schools being antagonistic to National Schools, they were truly and properly feeders of them. With reference to the means that were being used for instruction, he would venture to say that he could produce Ragged School children who were able to read as correctly, and with as true emphasis, if not better, than some of the children who were taught in National Schools. In addition to this, the common elements of education, such as writing and cyphering, were also imparted. There were instances in National Schools in which the children were prepared to answer questions on geography and chemistry, and other subjects which would not be of much service in common life, when they were unable to read a chapter from the Bible correctly and with proper emphasis. He was, however, glad to see that more attention was being paid to this matter in National Schools. Facts that had been elicited in connection with the Ragged School movement enabled the teachers to look on with a bold and undaunted face when some would fain persuade them that the Bible was a worn-out book, or, at least, that a great many parts of it might be put aside as those which were not practically useful. They had tried the good old Bible in the Ragged Schools, as a lever to lift up fallen humanity, and they had found it successful. God had honoured his own word; the sword of the spirit had not lost its edge; the Bible was not a worn-out book; the gospel of salvation that it contained was still the "power of God unto salvation," even to the wild Arabs of the street, and through them to those who might be spoken of, in one sense, as their relations, but whose natural condition only illustrated the truth of that book when it spoke of those that were "without natural affection." It was also said at the present day that prayer was of little, or, indeed, no use; and it was asked, how could they expect that God would interfere with the regular arrange-

ment of cause and effect because of their prayers. There were those present who had experienced the efficacy of prayer, and therefore believed in it. During the past seventeen years they had had many difficulties to contend with and to overcome, which could not have been successfully overcome if all had not been undertaken and carried on in a spirit of prayer. In addition to the ordinary Scripture lessons given in the schools, there was another plan adopted, from which the greatest good had resulted. Some teachers had formed the habit of teaching a text of Scripture every day to every child in the school, both to those who could read and to those who could not. If it were necessary, many instances could be given in order to show that texts of Scripture committed to memory in that way had not only been the means of the conversion to God of the children themselves, but had qualified them to be those angels of mercy to which his lordship had so feelingly alluded. He concluded by encouraging those engaged in the movement to go on as long as there were any children who needed instruction, not trying any new remedies, but keeping to the old book, teaching Bible truth, and asking God's blessing. Whatever might be said, whether in praise or in blame, they would find that their labour had not been "in vain in the Lord." (Applause).

The Rev. J. GRAHAM said they had had so much logic and so much eloquence, that they might now bear with the tame proverb when he reminded them that opposition was the life of trade. If some of the old, slow-going, conservative shopkeepers in our country villages—he did not mean conservative in politics, but conservative in cobwebs and indolence—never had some opponent setting up on the opposite side of the way, their windows would become quite opaque. Opposition was also the life of eloquence. He never remembered hearing Lord Shaftesbury speak with such deep emotion as on that occasion; the reason must be that the cords of his heart had never been touched so deeply as by the statements contained in the Report of the Commissioners. The advent of the mellifluous Cardinal of Westminster, a few years ago, had called forth words from Lord John Russell which rang throughout the land; and instead of a Papal aggression on England, we had an anti-Papal aggression from England against Rome. The "Rivulet" controversy had stirred up the zeal of Dissenters. And now in the Church of England had come out what had been for a long time under the surface—the voice of neology, rationalism, or, he might say, semi, or covert infidelity. But he believed that those "Essays and Reviews" would do good to our pulpits, for it would rekindle early love, and lead to a review of fundamental principles. He had been asked to say something as to the missionary character of the Ragged School movement. He maintained that they ought to take high and holy ground with reference to their work. When they came down to reason with men on the importance of the movement on merely secular or economic principles, they, as Christians, lost their highest power. Let them take the high ground afforded by the commission of the Lord Jesus Christ, and then they would stand on a vantage ground from which they could never be driven. The blessed Redeemer said, "Go ye into all the world and preach the gospel to every creature." Were not the 27,000 Ragged School children included in that commission? If those children were in some island in the South Sea, and if it shou come to the knowledge of this country that there were those 27,000 human beings living and dying in misery and degradation without the knowledge of Christ, there would be eloquent speeches made on the subject, and it would be pronounced a shame and a disgrace if the Gospel were not sent to them. But was the obligation to preach the Gospel to these children the less because they surrounded us, and because they were living in the bosom of the world's metropolis in the nineteenth century, and under the shadow

of the mightiest opulence in the world? Let who might hinder, let those engaged in the Ragged School enterprise look upon it in its results, and think of what might spring from what was there. Look at the mighty oak; it might once have been crushed by the foot when in the form of an acorn. Look at the soaring eagle; it might once have been crushed as an egg by a child. Look at that cohort of spirits bearing a ransomed soul to the bosom of Abraham and to the home of God. And who was he? His ulcerated body was lying at the rich man's gate; the rich man despised him, but the angels of God attended Lazarus. And look higher than Lazarus, and higher than Abraham, to him who wore the many crowns at the right hand of God. And who was He? He was once a babe in Bethlehem, and contributions were brought to him from afar to support him even from his childhood. The robe he wore in life was not his own; the cross on which he died was not his own; the grave in which he was buried was not his own: but now he was at the right hand of God, robed in the nature of the Ragged School child, and lifting up to himself and to his glory all that laid hold of his cross and that followed him here. Let those engaged in the work of this Society be assured that they who "sow to the Spirit shall of the Spirit reap life everlasting." (Applause.)

After the resolution for the adoption of the Report was unanimously adopted,

A collection was made in behalf of the funds of the Union.

The Rev. HENRY ALLON moved the following resolution:—"That this meeting, grateful to God for the success which has attended the Ragged Schools of the metropolis during the past year, and recognising the necessity that still exists for their continuance and extension, with all the valuable auxiliary and missionary agencies connected therewith, resolves to commend them to the prayerful sympathy and liberal support of the Christian public as the most effective agency that exists in the metropolis for the social and spiritual elevation of the neglected juvenile poor." He said there seemed to be a preliminary stage in the existence of every great agency in which it had to give a good account of itself, and demonstrate its right to live, its right to be supported, and its claim upon the sympathies of the Christian church. It had to submit to questionings from every quarter, and to testings of almost every kind. He did not greatly regret this. It was, on the whole, a benefit instead of the opposite, for it awakened thoughts, and feelings, and energies that might otherwise have slumbered. It was a good thing for every young agency to have its cradle rocked in somewhat of a breeze, for it would then grow up into a robuster manhood than would have been developed by a softer discipline. This had been the case with all our great societies. It was true of the Sunday-school, of the Bible Society, and of the theatre preaching; although he was glad to say that a year's experience of theatre service had made a wonderful change in the tones of those who opposed them. This would also be the case with the Ragged School Union. It was a great law of Christ's kingdom that we obtained knowledge by experiment, and learnt wisdom by trying to do. He had little faith in wisdom that was merely theoretical. The Report of the Royal Commissioners wonderfully illustrated the difference between mere theory and practice,—between men of paper schemes and men of rough practical work. The Commissioners seemed determined to know before they would do; they would not teach before they could demonstrate results; before constructing schools they must be able to calculate the number of children who would attend, and the effect that would be produced upon the children and their parents: and when all these things were reduced to an exact calculation, they would adventure their enterprise. This was not Christ's way of doing things, or the way in which things were done in England. It was the way of the *doctri-*

naire, and the way in which French political institutions were made, as contrasted with that rough and ready way in which the well-working institutions of England had been established. His advice was—Do not reason about educating the people, but just try to do it; and then you will reason more wisely than at present, for you will reason from results: your practice will soon establish a theory for itself, and show what are the best methods of educating the people. Ragged School teachers had done just that, and having demonstrated results before them, they might be well content to let the Royal Commissioners have their way. That 27,000 children should have been taken out of the streets and brought under the influence of the teachers, was surely no slight thing. There might be a little waste in the experiment made, but experience must be bought, and the experience purchased by Ragged Schools was as cheaply purchased as that of the Royal Commissioners. They had not yet so exhausted the material to be wrought upon as that they need be squabbling about the kind of agency they were to bring to bear upon it. There was room for all kinds of agencies, and he should be sorry if either the Royal Commissioners or themselves had things all their own way. If the Committee of Council would not help them, they must try to do their work by themselves. The Commissioners were afraid lest Ragged Schools should become permanent institutions. So long as vice and ignorance were permanent, the schools must be so; but they were striving to put an end to their work, and no one would rejoice more than the noble lord in the Chair when there was no more work for a Ragged School to do. It was the very tendency of the schools to work themselves out; and the children in the schools were constantly passing up into the higher grades of society. Every time he went into one school he perceived sensible advances in the outward respectability of the children, greater cleanliness of face, improvement in dress, and manifest development of crinoline (laughter) and those little adornments of young women which were so characteristic of their sex, without which they would not have self-respect, and which he always liked to see, although they did not always please his artistic taste. The Ragged School provision might be somewhat abused, but this was a difficulty with which all public schools had to contend. He saw in British schools, girls who ought not to be there; and if he went into Christ's Hospital, in Newgate-street, he should find many children of well-to-do parents receiving gratuitously one of the best educations that London could afford (Loud cheers). The best answer to all objectors to Ragged Schools was their seventeen years' history; and an inspection of an ordinarily conducted school would demonstrate the necessity for them, if the inspection were made with a philanthropic and practical, and not with a theoretic and official eye. We must look to see what are the results which we in our better moments wish to have realized. He believed that good almost unmixed —certainly with only a minimum of evil —was the result realized. The manifest elevation of the class they were endeavouring to reach was testified on all hands, and by none more emphatically than by the administrators of the law. The sensible diminution of juvenile crime everywhere was a sufficient evidence that their labour had not been in vain. The influence of the schools must in every way be good. It was impossible to conceive of an evil result if the schools taught only what the Commissioners said they did; but every one knew there was not a Ragged School in which more than merely intellectual instruction was not imparted. The work of the Ragged School was the most arduous, self-denying work the Christian Church was pursuing. Nothing but a deep, solemn, earnest, religious conviction could sustain the teachers, nothing but regard for the souls of the children would keep them in the Ragged Schools a month. The children

were benefited by coming in contact with the teachers, and the conviction of their self-denial and kindness was doing more to cement the lower classes of society than any other agency in England. The benefit to the teachers was great, for the experience they gained would be of the greatest value to them as masters, poor-law guardians, or, it might be, as magistrates and legislators. The very exercise of Christian philanthropy was also a benefit to them, saving them from morbid religious experience, and perhaps preventing them from being troublesome to the Church. The reaction of the Ragged School movement upon general Church life was one of the most blessed influences of this half century. No single influence had so quickened, elevated, and sanctified his own Church. The Ragged School had solved a social problem,—it had demonstrated the manner of getting at the masses of the London population. The Ragged School teachers had done the work. They sought out a room, found children, tried to teach, and in this way they had done what others had tried to do by a great and elaborate scheme; but the masses would never be reached by an elaborate scheme. It must be done by a bit-by-bit effort, going from one place to another, and trying to do something that shall be an example of all that is to be done. It had been the almost universal experience of the teachers that when they began to teach the children, and demonstrated the unselfishness of their efforts, they secured the good will and support of the neighbourhood. Ragged Schools had gone far to solve the problem how to interest the public generally, and how to awaken public sympathy on behalf of great efforts of this sort. It was only necessary to put a good practical case before the English Churches, and they would respond to an appeal with any amount of contributions. His own Church had taken a great interest in the movement, and it was for that reason he was present, for the platform of Exeter Hall was the last place to which he would willingly go. In connection with his Church there were two Ragged Schools in which were 1,500 children taught by 100 teachers from the congregation; and through these two schools more than 10,000 children had passed. They had a Ragged School when such schools were almost unknown. They first commenced about twenty years ago with a room taken by a deacon just to teach a Bible-class in. This became the nucleus of an important agency. Room after room was added, until they now had fifteen rooms in which about 1,000 children received instruction, 74 of whom took prizes at the last prize distribution of the Ragged School Union for having kept their situations with good characters for more than twelve months. The religious influence of these schools was remarkable; the scholars were constant attendants at prayer-meetings, in which they took a most lively interest. Out of a class of thirty-six elder girls, thirty-four were communicants. Other agencies had been gradually added. The penny bank last year received £116, and during winter the money saved by some of the poor people kept them from starvation. They had also formed a branch church, and at present 180 members went three miles to receive the communion. Of these, sixty were scholars and thirty had been admitted to communion during the present year. The members were consistent, and exercised a holy jealousy over one another; and during seventeen years there had been only two or three cases of church discipline, although they were once prostitutes, thieves, receivers of stolen goods, infidels, Jews, Romanists, and the vilest ruffians of the London streets. This result would appear almost a miracle: it was so to him. He had seen more religious romance in connection with this community than in his entire religious experience. There was preaching three times on the Sabbath, and the noble chairman had promised to go and preach to the people. The room was crowded, and some of the communicants systematically absented themselves in order to make room for their unconverted neighbours. The dis-

advantage arising from want of room was in a fair way of being removed, for it was hoped this month to open a new preaching room that would contain them all. It had not been all easy work. At first, Sunday after Sunday, the windows were smashed, night after night the door was broken in and the lights put out. The missionary had also been attacked, his arm was broken, and permanent injuries were inflicted. The collector of the penny bank, also, had been waylaid in the street. The class once left the room bodily on a Sunday evening, saying, "This is the time when we does business," meaning that they watched congregations for the purpose of committing robberies. Many of these persons were now respectable and useful members of Society. In conclusion, he remarked that the conductors of Ragged School operations need not hesitate about doing their work; and he was sorry that so much importance appeared to be attached to the Report of the Commissioners, because the practical operations of the Schools were a sufficient refutation of the statements and opinions which it contained. (Applause.)

The Rev. FRANCIS TUCKER seconded the motion. He said he attended that meeting at great inconvenience, and he did not know that he should have come had it not been for the unspeakable pleasure and privilege of having taken a prominent part in the great meeting held at St. James's Hall, on the 16th of March, for the distribution of prizes to those who had been filtered through the Ragged Schools. That was a sight to cure weak eyes, to encourage weak hearts, to make old people young again, and to make young people resolve they would work on until they became too old to work any longer. There were persons of great distinction on the platform at St. James's Hall that evening, and he knew for certain that their eyes filled alternately with joyful smiles and joyful tears. There were 1,215 young people who had all been picked up out of the mire of society, filtered through the Ragged Schools, drafted out into good situations, and were then present with a twelvemonth's good character from their employers. Oh, that all the Royal Commissioners had been there that evening! They would have had to eat a great part of their Blue-book, and would have found it very bitter to the taste and very hard to the digestion. To think of taking all the Ragged Schools of England, and leaving out the Ragged Schools of London—why, he had never heard of such a thing! It was the play of Hamlet indeed, with the part of Hamlet left out "by particular desire." (Laughter and applause.) He did not wish to depreciate that high literary and scientific culture which some of those literary and scientific men so much desired; but this was not an essential of Ragged School instruction. It was said of an old orator, that his orations smelt of the lamp; for he spent so much midnight oil in making those orations very learned and very erudite. That charge could never be brought against Ragged School teachers, for they endeavoured to make their lessons simple instead of learned, and attractive instead of bewildering. He was reminded of an incident which occurred in connection with the Agar Town Ragged School on Christmas-day morning. He had been invited to preside at a breakfast on that day. He arrived there almost frozen, but the breakfast was not ready. He said, "I beg to know, as chairman of this meeting, whether the kettle is boiling." The answer was, 'Oh, sir, we have met with a sad accident; the copper was full and boiling, but the lamp fell in; and now we must have a fresh brew for breakfast." (Laughter.) He would say, in application of this, "Teachers in our Ragged Schools, do not let the 'lamp fall into the copper'; give out the utterance as warm from the heart as the love of God and man can make it; and do not let the lamp of too much erudition and too much science fall into the mixture." (Applause.) Let the Ragged School teachers go on doing good; and that would be the practical answer to the report of the Commissioners. (Hear, hear.) If they went on

as they had been, he was afraid that next year they would be at a loss for a building in which to distribute the prizes. Perhaps they would be able to borrow the new building at Kensington, which was now being prepared for the Exhibition of 1862. He should like the great nations of Europe and the world to witness that gathering. They would then be able to teach France that there was something better than plating ships with steel; they would be able to teach Austria that there was something better than cringing to the Pope; and Spain, that there was something better than persecuting Protestants; and America, that there was something better than winding the coil of slavery around the helpless African. (Loud applause.) There was one person present at that meeting at St. James's Hall, who went home quite in a fever; he could get no sleep that night. He saw the procession of lads and lasses passing across the platform like an army, and in his brain there rang the sound of

"The Campbells are coming;"

and at length it shaped itself into words like these—

"The Scholars are coming,
Hurrah, hurrah;
Of all sorts and sizes, they are coming for prizes;
The Scholars are coming,
Hurrah, hurrah.

The banners are coming,
Hurrah, hurrah;
They will float o'er no rattle of broil or of battle;
The banners are coming,
Hurrah, hurrah.

Our chairman is coming,
Hurrah, hurrah;
All *shafts* he will *bury*, and make all hearts merry,
Our chairman is coming,
Hurrah, hurrah."

And then, he (Mr. Tucker) supposed, in bodily fear of Mr. Payne, who was known as the Poet Laureate of Ragged Schools, this gentleman's little poem finished thus:—

"The Counsellor 's coming,
Hurrah, hurrah;
I must cease all my funning, and rhyming, and punning,
For the Counsellor 's coming,
Hurrah, hurrah."

(Loud cheering.)

The CHAIRMAN.—The "counsellor 's coming."

Mr. JOSEPH PAYNE came forward amidst enthusiastic cheering. He said the "counsellor" certainly was "coming," but the "counsellor" wished he was going, for Mr. Tucker had stolen a march upon him. It was said in the best of books, "Thou shalt not reap the corners of thy field, but thou shalt leave them to the poor to come after thee." But in this case the "corners of the field" had been reaped, and there was nothing—not even a little bit of stubble left for the unfortunate counsellor who was "coming" at such an unfortunate moment. He was very glad that they had the noble lord to argue their case before the House of Lords. His lordship had the title of D.C.L., which he obtained at Oxford. This, of course, ordinarily meant Doctor of Civil Law, but in this instance it also meant that he was a Decidedly Clever Lord, a Devotedly Christian Lord, a Distinguishedly Charitable Lord, a Discreetly Conservative Lord, a Determinedly Courageous Lord, and a Deservedly Cheered Lord. It also meant that he had Discovered the Commissioners' Laziness, Disturbed the Commissioners' Lumbers, Defeated the Commissioners' Lying, and would Destroy the Commissioner' Labours. If any one asked him to describe the Ragged School workers he should say they were

"Moral Rareys and Christian fairies.
Popular pleasers and modern Cæsars."

Just as Mr. Rarey tamed the wildness of the horse, so they subdued the hardest and most difficult tempers that were to be met with anywhere. The Christian fairies were the ladies engaged in Ragged Schools. It was said of fairies that they turned scenes of barrenness, and wretchedness, and unfruitfulness, and misery, into scenes of brightness, beauty, and de-

light. Their resemblance to fairies in this respect was illustrated in the changes which had taken place in the neighbourhood, about which Mr. Allon had been so eloquent. They were "popular pleasers," because they gave lectures and similar entertainments; but that point needed no further explanation. They were also modern Cæsars, and must continue to be so. It was said of Cæsar that he never turned on one side for anything; if he came to a river, instead of going round it, or stopping on account of it, he used to ford it or bridge it. Neither would Ragged School teachers suffer themselves to be diverted from their course by any Royal Commissioner on the face of God's earth. Mr. Payne concluded with his 1,570th tail-piece:—

Though the Queen's Commissioners,
Sland'ring Education,
Make a strange Report, which stirs
Honest indignation;
While our day of life extends,
From her foes to guard her,
We will work the harder, friends,
We will *work the harder!*

Folly, ignorance, and crime,
Want and destitution,
Need in this peculiar time
Active resolution;
While the law its effort lends,
Be not its retarder;
Only *work* the harder, friends,
Only *work the harder!*

Giving, that you more may get,
Getting, to be givers;
"To the wheel your shoulders set,"
Be unwearied livers;
While the slave of fashion spends
Much on dress and larder,
We will WORK the harder, friends,
We will WORK *the harder!*

Shaftesbury is of WORKING men
Model and true sample;
Let our hands, and tongue, and pen,
Copy his example:
And when time for labour ends,
Safe, with Paul and Peter,
Rest will be the sweeter, friends,
Rest will be the sweeter!

When we see the adoring throng
Of the Lord's elected,
Joining in the angels' song,
From ev'ry harm protected:
If *but one, once ragged,* bends,
There will spirits lighten;
Heaven will be the brighter, friends,
Heaven will be *the brighter!*

Let us all with one accord
Spread Redemption's story;
Waiting for our faith's reward
Till we get to glory:
Praying now, with hearts serene,—
"God of Saints' communion,"
"Bless the Earl, and save the Queen,"
"And guard the Ragged Union!"

The resolution was put to the meeting and carried unanimously.

Mr. Sheriff LUSK said he had just been present at the criminal courts of Newgate, where he saw a scene very different from that which he then beheld. There were a judge, a jury, and a number of individuals, assisting in the punishment of crime; but here was a great number of persons all trying to prevent it. (Hear, hear.) Let the meeting look on this picture and on that, and draw their own conclusions. He had much pleasure in proposing a hearty vote of thanks to the Right Hon. Chairman. There was an aroma about his character, and a goodness, a geniality, a generosity, a charity, and a chivalrousness, which commended him to all good men. (Cheers.) His example was an example for us all; and, therefore, he (Mr. Lusk) was glad that it devolved on him to move the following resolution:—"That the cordial thanks of this meeting, and of all genuine Christians, are due to the noble lord in the chair, for his past and continued efforts in behalf of this Society, and for his presence on this and many other occasions."

Mr. ROOKER, ex-mayor of Plymouth, seconded the resolution. In allusion to the Report of the Commission, he said, after all, it was the report of one single Commissioner, because it would be known to those who had examined the question with care, that the report contained only the testimony of Mr. Cumin, not supported by Miss Carpenter. No other testimony whatever had been given, and that appeared to relate to Plymouth only. He would venture to state that those who met Mr. Cumin when he came to Plymouth,

found at once that, without any examination, his mind was made up on the subject, and all he sought was to obtain one-sided views which would support his own opinions, and not to sift the question calmly, fairly, and judiciously, and in such a way as to enable him to bring out a proper report. Those who knew best the state of the Ragged Schools in Plymouth, knew that what had been said about them in the report of the Commission was not true. They had laboured unostentatiously, and had produced right noble results in that over-crowded town; and what had been witnessed for Ragged Schools in London, he dared to witness for those of Plymouth.

The resolution was put to the meeting, and carried enthusiastically.

The CHAIRMAN, in reply, said:—My good friends, allow me to thank you very sincerely indeed for the vote you have been pleased to pass. I am sure that from the statements we have heard to-night there is no fear of any decline of sympathy, or of any decline in deep determination to carry on the work.

The Doxology was then sung, and the meeting concluded with the benediction.

Notice of Meeting.

ANN STREET, OLD KENT ROAD.

A PUBLIC meeting of the supporters of the Ann-street Ragged School was held on April 23rd.

The Secretary read a Report stating that the number of children at the day schools was 80, and the Sunday scholars were 100. The income during the two years had been £220; the expenditure had been £115, besides another £100 spent in erecting a large room.

The Duke of Argyll said it might be imagined from his occupying the position of Chairman, that he had been one of the original promoters of the schools, but he felt bound to state that he was not entitled to such an honour. He was glad, however, to assist those to whom the honour belonged. He referred to the Commissioners' Report on Education, and said it was unfavourable to State grants for Ragged Schools. Ragged Schools were of two or three sorts. First there were the schools established for the children of the most destitute members of the community, and next there were the Industrial Schools. With the last-mentioned class he was perhaps best acquainted; they had produced very valuable results, and the Report recommended that they should get State grants. As to the other class, which had not been so favourably mentioned, he would urge that efforts should be made to improve them, and that the instruction given in them should be rendered more continuous and complete. An argument had been used by one of the Inspectors of Schools which went not only to discourage State Grants, but also voluntary efforts in favour of Ragged Schools. It was said that the children belonged to one of three classes; either they were the children of paupers, in which case they should be educated in the school of the union workhouse; or they belonged to persons who could pay for education; or they were the children of abandoned parents, in which case it was maintained that education was useless, as it would be quite lost when the children got home. On the first hypothesis the Duke argued that the State stood in *loco parentis* to the children, and he utterly dissented from the conclusion arrived at on the third. On the contrary, he maintained that the education given in the school would not be lost in the wretched homes of the children. The vicious parents were likely to be benefited by the effects of the education which they witnessed in the children; and altogether he believed that, whatever might be said about State Grants, no argument discouraging voluntary exertions in favour of the schools could be maintained.

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